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A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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INDEX TO VOLUME V.

1890.

AFRICA:
The Last Refreshing at Benita 9
Preaching Tour in an African Forest . . 144
Map of Africa and Key 148
Woman's Lot in Africa 149
Bishop of the Niger 150
One Sign of the Kingdom 153
New Missions in Africa 154
Palm Oil Factory 154
Letters from 17, 73, 157
Notes on . 141, 142, 229, 230, 258, 285, 286
ANNOUNCEMENT 131
ANNUAL MEETINGS — Reports:
132, 133, 162, 163, 164, 193
ASSEMBLY, OUR, IN SARATOGA . . . 192
AUXILIARY MEETING, THE LITTLE . . 77
BANDS, AN EXERCISE FOR — Interpreting. 306
BOOK NOTICES:
24, 50, 78, 107, 134, 166, 196, 225, 281, 308
BOYS, A PLEA FOR OUR 132
BREAD CAST UPON THE WATER . . . 305
CHINA:
Missions between Tungchow and Shanghai 32
Gospel Work in Vacation 33
At Low Tide 34
Temple of Heaven, Peking 35
Condition of Women in Shantung . . . 37
A Lady Physician on the Borders of Mongolia 38
Tien Dong z 40
The Capital of Manchuria 42
The Chinaman after he goes back to China, 181
A Superior Woman 241
Shanghai Conference, Notes on, 86, 202, 257
Letters from:
19, 44, 102, 189, 216, 247, 276, 303, 330
CHINESE IN AMERICA:
Christianity for the Chinese in our Cities, 176
Letters from California 188
COMMUNICATIONS FROM THE BOARDS AND "TO AUXILIARIES" . 24, 52, 79, 107, 134, 166, 195, 226, 252, 281, 309, 335
CRY OF THE CHURCH MILITANT, THE —Verse 279
CURRENT LITERATURE AND MISSIONS:
24, 107, 225
DIARY, A CHAPTER FROM MRS. LLEWEN'S 75
EDITORIAL NOTES (in part):
Converts and Revivals:
1, 29, 57, 85, 114, 141, 142, 173, 201, 258, 286
Finances 57, 141, 173, 285
Hospitals 230, 258, 285
Women Physicians 30, 57, 85, 86
Persecutions (India, Laos and Mexico):
114, 201
Neesima 58, 142
Mackay 142
Stanley 2, 86
Various Missionary Societies:
2, 30, 31, 58, 86, 142, 174, 202, 229, 286, 313
EDITORIAL REPORTS FOR 1889–1890 . . 219
FAREWELL INSTRUCTIONS TO ENGLISH MISSIONARIES 123
GOD LOVETH A CHEERFUL GIVER—Verse, 71
GOLDEN RULE, THE 161
GUATEMALA:
Letters from 47, 72
Notes on 58, 110, 253
HELPS 49
ILLUSTRATIONS:
Frontispiece, Christmas Picture; *Africa*, Map, 148; Canoe, 151; Skull House at Bonny, 152; Benita Church, 153; Palm-Oil Factory, 155; African Exhibition, London, 204; *Chili*, Santiago, 291, 292; *China*, Boat, 35; Temple, Peking, 37; Three Precious Ones, 41; Chinese Building in Oregon, 177; Idol in Portland, Oregon, 179; *Colombia*, Map, 289; Indians around Bogota, 294; *Fiji*, Capital of, 124; Fijian Types, 126; *India*, Tailors, 92; Village Scene, 95; Day School, 208; *Japan*, Map, 234; Count Ito, 231; Bay, 239; Snow Implements, 242; *Kashmir*, Jhelum River, 99; *Koreans*, Ironing, 11; Pounding Rice, 12; *Laos*, Script, 115; Chieng Mai Street, 119; Royal Temple, 120; *Melanesia*, Map, 185; Scene, 186; *Mexico*, School, 61; Garden, 65; *Micronesia*, Map, 6; Coral Island, 8; *Persia*, Map of Hamadan, 265; Nestorian Girls, 261; Tomb of Esther, 263, 264; Enzeli, 269; Bridge, 270; SAMOANS, 213; South Sea Map, 214; Dress, 298; *Siamese* Utensils, 116, 117, 118; Sioux Woman, 181; *Tahitian* Implements, 65. 66; *Syria*, School at Suk el Ghurb, 15; Sectional Map, 320; Tiberias, 317; Ruin near Capernaum, 318; School at Batroon, 323; Scribe, 324.
INDIA:
An Abyssinian Girl 91
Samples of Itinerating in the Punjab . . 92
Kolhapur Girls' School 94
The Village Gossips 95
Report of Allahabad Dispensary . . . 96
Evangelistic Work in South India Villages, 97
Jalandhar, in North India 207
A Constant Obstacle in India 268
In the Zenanas of Jhansi 270
Letters from:
17, 47, 100, 129, 159, 189, 216, 247, 301, 331
INDIANS, NORTH AMERICAN:
Missionary Tour of Nez Percé Christians, 43
A Wedding in Dakota Land 180
The Story of Metlakahtla 182
Spring Planting in Idaho 209
Letters from Dakota and Idaho, 20, 74, 188

In Memoriam — Mrs. Hoge 304
In Memoriam — Verse 14
Island Series:
The Work of God in Micronesia . . . 6
Tahiti and Pitcairn 67
The Fiji Islands 124
Melanesia and Her Martyr . . 185
Concerning Samoa 212
New Hebrides Mission of the Canadian Presbyterian Church 297
New Hebrides, Letter from the 326
Islands, Notes on, 2, 30, 57, 86, 174, 230, 314
Japan:
A Praying Wife 122
Some of the Leading Men of Japan . . 231
Facts from Missions of the United Church, 233
How we Started the First Sunday-school in Sapporo 236
Bird's-Eye View of Hiroshima 237
A Reminiscence (Tomioka) 239
A Sunday-school in West Japan . . . 240
Takata 2, 57, 243
Letters from . . . 103, 244, 276, 303, 330
Johnstown Again 21
Journal, Mrs. Sawyer's 221
Kashmir, A New Grave in 98
Korea:
Social Phases in 10
Letters from 129, 158
Notes on 225, 258
Laos:
A New Language to be Printed . . . 115
In the Thoroughfares of Chieng Mai . . 119
Boys' School at Chieng Mai 121
An Evangelistic Tour in Laos 209
Industrial School at Lakawn 272
Letters from 19, 46, 128, 301
Master's Presence, The — Verse . . 224
Master's Well, The — Verse 143
Meetings, The November 22
Meeting, Monthly 21, 48, 75, 104, 131, 161, 192, 248, 278, 304, 333
Meetings, Praise 50
Mexico:
Our Boarding School in City of Mexico . 61
Our Girls' School at Saltillo 62
Schools of Other Churches 63
All Saints' Day in Mexico 63
Serious Strains from *A White Umbrella in Mexico* 64
What Some Mexican Girls Have Done . 156
From a Director Traveling in Mexico . . 271
Letters from 72, 130, 332
Missionaries' Addresses: 31, 59, 87, 115, 143, 175, 231, 257, 287, 317
Missionary Tens 48, 51, 133
Missionary Polity:
An Aside with Young Missionaries . . 203
Common Ground, On 259, 287
Distinction Made, A 90
Is It Asking Too Much? 175
Letter Writing on the Field . . . 250–252
Man, A 5
Open Letters (On the Manual) 59
Shall Girls Grind Grain in Mission Schools of India? 87
Treasury and its Friends, The 31
Thorough Preparation 60
Unsalaried Service 278
Papal Europe:
Evangelical Progress in Italy 205
Notes on 202
Persia:
Telling Reports from 12
What Twenty-five Dollars Did 66
Death of Mrs. Wright 211
Nestorian Village Life 260
Two Pictures from Tabriz 261
Hamadan 263
Efforts for Women in Oroomiah . . . 265
Three Feasts in Teheran 267
Instance from Koordistan 268
Bit of Journey 269
News of the Hospital at Oroomiah . . . 295
Letters from . . 18, 73, 101, 188, 215, 273
Presbyterial President's Experience, A 305
Presbyterial Secretary, The . . . 223
Save — The Study of a Word . . . 248
Siam:
Household Utensils 116
Woman's Work at Petchaburi 118
Wifehood in Siam 121
"Tip," of Petchaburi 122
Story of a Bedquilt 224
Pa Ang 158, 287
Letters from 19, 127, 158, 300
Silver Bill Affects Foreign Missions, Why the 333
Since Last Month, 197, 226, 252, 281, 308, 335
? ? ? ? (Special Objects) 334
South America — Brazil:
First Experiences 70
After Long Experience 71
Behold, They Give! 287
Things in Brazil 288
The Kindergarten a Part of Missions . 290
Letters from 20, 130, 160, 303
South America — Chili:
Santiago 291
In Holy-Week Procession, Concepcion . 293
Letters from 20, 160
South America — Colombia:
Indians of 294
Facts of the Year 288
Letters from 191, 331
Susannah Stumm on Meetings . . . 104
Suggestion Corner: 23, 51, 78, 106, 165, 194, 280, 307
Syria:
Light on Mount Lebanon 15
Christmas Crusade of Prayer, A . . . 315
Tenting in Galilee 317
Death of One of the School Children . . 319
With the Map, in Our Syria Mission . . 320
Letters Which Explain Themselves . . 321
Touring in the Maronite District . . . 322
The Scribe 323
Communion Sunday in a Village . . . 325
Letters from 101, 215, 247, 329
Treasurers' Reports . . . 27, 55, 82, 111, 137, 168, 198, 227, 255, 283, 311, 338
Whittier, Letter from 307
Woman's Societies in the Missions, 327
Woman's Work for Woman 249
Year, Review of the 3

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WOMAN'S WORK FOR WOMAN

Vol. V. NOVEMBER, 1890. No. 11

The Treasurer tells us that we are gaining. The gifts of the Woman's Boards for five months ending September 30 are $11,319.50 more than for the same period last year; those from the Churches are $20,606.41 more, and the entire receipts are a gain of $43,014.05. But there are three problems to be met: first, the debt of $60,000; second, the fact that $60,000 increase is needed to prevent a debt occurring as it did last year; third, the change in the price of silver, which will cost the Board probably $70,000.

Prayer for the grace of giving to be poured out on the Presbyterian Church — the theme we have been charged with.

This is the season of departures for the field. Between July and November the large majority of our missionaries fare forth across the Atlantic or the Pacific. It is a period of never-to-be-forgotten dates in family histories, a time of brightness and hopefulness in the Missions, of anxious responsibility to the officers at the Mission House. The part for the societies to take has been well expressed by one of the California ladies: "Our hearts go out toward the homes that surrendered so much of their light and joy in the gift of these sons and daughters; our hearts follow the ship that bears them away to their distant fields, and we will be sharers in the joy of those overburdened ones who have longed for their coming."

A cablegram announces the arrival of the Africa party, all well, at Gaboon, October 13.

Those present at the farewell service for the India party, held in the University Place Church of this city the evening of September 29, only wished that more of the friends of India could have met that outgoing band of devoted young people and have heard the Secretary, Dr. Mitchell, after his long absence, speaking with all his wonted power. Mr. Griswold, one of the departing missionaries, was ordained to the ministry in connection with the meeting and received a Pauline "Charge" from Dr. Alexander.

A lady who was present at the memorial service for Mrs. Hoge in Chicago, wrote to her sister: "They gave all the glory to God for her life and work. Dr. Johnson said she had broadness and intensity, which was rare in one character. Many have one, but few both. Also boldness and humility — the kind that could say, 'Lord have mercy upon me, a sinner,' and 'I can do all things through Christ who strengtheneth me.'"

The Missionary Calendar of Prayer for 1891 is ready; price, thirty-five cents. Send to the Woman's Boards at Chicago, Philadelphia or New York, but please do not order it from this magazine or the editor. We have no responsibility for the calendar, except to tell you how good it is.

Our friends who sailed for Brazil, July 26, report a pleasant journey, safe arrival and hearty welcome at San Paulo the last of August. "I expect," wrote Miss Williamson, "to begin my Portuguese lessons to-morrow and it will be study and stammer and stammer and study."

A letter from San Paulo says: "The eyes of many mothers fill with tears as we tell them of Miss Thomas's death."

Mrs. Wm. R. Stocking, missionary in Oroomiah, Persia, from 1873 to 1878, passed to her heavenly home from Williamstown, Mass., August 17, 1890.

Last month we were promising the next chapter about the Howard Annex for women in the Hospital at Oroomiah, and even then it was hastening toward us as fast as registered letters can come. And now that the busy doctor has sent us such a thorough and simple, but moving, story of what that Hospital is doing, we

can afford to wait patiently for ever so long, if necessary, till we receive "Chapter III.—How the Howard Annex was Finished." Meanwhile there is no harm in writing to Dr. Cochran that if there is a hitch anywhere and he needs more money we are the folks to call upon.

THE BEST of news continues to come from the Laos Mission. As a result of the Christian teaching of a layman, who united with the Church only three years ago, seventeen adults have been received within about a year from a place ten miles east of Chieng Mai; and while three years ago there were only one or two Christian families north of that station, our missionaries may now travel seven days up river, by boat, to Chieng Dow and spend every night but one with believers. Between January and August, 1890, 130 have been enrolled with the Chieng Mai Church. The Mission would be glad of encouragement from home to launch a new station with all the powerful influence which that means. With such tidings coming in, their friends may well congratulate Mr. and Mrs. Phraner, Dr. and Mrs. Briggs and Rev. Robt. Irwin, all of whom have joined the Laos Mission this summer.

ON the very day of our woman's meeting in connection with the last General Assembly at Saratoga, near by, at Glens Falls, our dear Quaker sisters were holding an important meeting whose results now appear in the First Report of the *Woman's For. Miss. Union of Friends in America.* So, smoothly and harmoniously, have their ten independent Boards moved forward to become a "Union" of co-ordinate members. On that occasion the *Friends' Missionary Advocate* was generously presented to the Union by its editor and publisher and, as she is now about retiring from its management, we cannot allow this opportunity to pass without a grateful reference to the helpfulness of this paper. The *Advocate* has borne as loyal witness to the Saviour's last command as it has been catholic and Christian in its spirit.

We congratulate the Missionary Training School that is to have Mrs. Pritchard on its board of instructors.

THE woman's societies of the United Brethren in Christ are rejoicing in a revival in their Sierra Leone Mission. The *Woman's Evangel* for October gives the full account. Thirty-two persons, several of them Mohammedans, are believed to have been converted. One church member and his wife "threw out their rum," another "resigned his lucrative position because he had to sell rum and tobacco." The local chief, on July 17, called a council "to consider and take action as to this 'God word' that was stirring up the people." The missionaries held a prayer-meeting at the same time and, after three hours' debate, the decision was rendered that the council believed the "word" to be true and no one should be hindered from accepting it. Mrs. Thompson, daughter of Bishop Crowther, is a power in this mission.

THOSE who sent to Mount Jackson, Lawrence Co., Pa., for that good Band exercise on Africa (there are still a few copies left) will like to know that the author, Mrs. Sophie Loring Taylor, has prepared another exercise called "A Model Missionary Meeting for December, including a trip to Syria." This is Mrs. Taylor's own, old camping-ground. What she doesn't know about Africa she does know about Syria. With music, the exercise fills an evening. Price, five cents. Order as above.

A MISSIONARY in Mexico points us to the following important facts: Excepting the Arabic and the Chinese, there is no language used in mission work spoken by more people than the Spanish. Sixty millions of souls are waiting to hear the good news in the language of proud Castile.

Between the Rio Grande and Cape Horn are sixteen republics with language, customs, history and religion so similar that the missionary can look upon them as one people.

THE church burned at Santiago last year has been replaced by a better one, in which services were held July 13.

THE Bishop Taylor Mission (Methodist) in Santiago, on a loan of $50,000 gold, put up a fine building for their girls' school. The numbers jumped at once from 90 to 250.

CHILIANS keep their "Fourth of July" on September 18 and, as an eye-witness writes us, "Queen Victoria never got together a more swell crowd in low vests, broad white shirt-fronts and white kids than fill the great cathedral in Santiago when the *Te Deum* is sung on Independence Day."

OUR MISSIONARIES IN SOUTH AMERICA

AND POST OFFICE ADDRESSES.

Mrs. James B. Rodgers,	Caixa 254, Rio de Janeiro, Brazil.
Miss Ella Kuhl,	Caixa 14, San Paulo, "
Miss Mary Lenington,	" " "
Miss Elizabeth R. Williamson,	" " "
Mrs. G. A. Landes, Corytiba (*Co-ry-tèe-bah*),	Parana, "
Mrs. Thos. J. Porter,	" " "
Miss Mary P. Dascomb,	Botucatu (*Bo-too-cah-tòo*), "
Mrs. John F. Da Gama,	Rio Claro, "
Miss Eva Da Gama,	" "
Mrs. Wm. B. Boomer,	Casilla 19, Concepcion, Chili.
Mrs. W. H. Lester,	Casilla 231, Santiago, "
Mrs. Wm. H. Robinson,	Copiapò, "
Mrs. T. H. Candor,	Barranquilla, Colombia.
Mrs. Edward H. Ladd,	" "
Miss Emma Cahill,	Bogota, "
Mrs. M. E. Caldwell,	" "
Mrs. J. G. Touzeau,	Medellin, "

In this Country: Mrs. J. Beatty Howell, Allentown, Pa.; Mrs. J. M. Kyle, Xenia, Ohio.

It may be encouraging to remember that, besides these missionaries, who are directly associated with the Woman's Boards, there are not less than nine others in South America, wives of missionaries of our Church, who render such aid as their circumstances permit. Our brethren now representing these missions, including those on furlough, number 16 for Brazil, 7 for Chili, 4 for Colombia.

ON COMMON GROUND.

It has often been told of John Quincy Adams that to his dying day, at nearly eighty-one years of age, he nightly repeated the little prayer of his childhood before he went to sleep — the prayer offered beside thousands of children's white cribs, night by night, all over the English-speaking world:

> "Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake
> I pray the Lord my soul to take."

Our missionary, Miss Cort, writes that this prayer was translated into Siamese, years ago, and that old Pa Ang (whose death was mentioned in Mrs. McClure's letter of June last) told her, four years ago, that he also pillowed his head every night upon this same prayer.

From John Quincy Adams to old Pa Ang seems a long step. From the keen Massachusetts statesman, Ambassador to three foreign courts, Secretary of State and President of our Republic; the man summoned by death from the floor of the Senate, where his words were abated nothing of influence by his age — from the height of such an intellect and such power, it looks like a long grade down to the poor old Siamese man. Pa Ang was nearly blind, too ignorant to offer an elaborate prayer and too feeble to offer a long one, and he was as unknown to the great world as it to him, who, perhaps, never went far from his native Petchaburi. But two souls so wide apart meet across that little prayer. For what saith our Saviour, to men of high degree or men of low estate, about His lofty Kingdom? "Except ye become as little children ye cannot enter in."

Is there not beautiful suggestion here of that common ground on which meet both the most cultured missionary and the humblest Christian convert that he knows?

BEHOLD, THEY GIVE.

While Brazil is the most expensive of mission fields it ought, we think, to have the heartiest support, as it is the one that bids fair to become, the first of all, self supporting.

There are civilization, education, and wealth in Brazil which, when once consecrated to the Lord, would set the Protestant Church there upon an independent footing. In the past and present we have frequent proofs that Brazilian Christians appreciate the privilege of giving for the Gospel and very generally contribute as the Lord has prospered them. Witness the gift of $2,000 toward the San Paulo Church building, some years ago, from a widow in moderate circumstances; thank offerings from time to time of no mean sum; and but a few weeks ago $500 put upon the collection plate by a young lady who recently united with the San Paulo Church.

Even in the country congregations, where little money passes through the hands of the people, who are content with raising enough corn, rice and beans to live upon and selling a few chickens and eggs when they need a new garment, the contributions are quite up to, if not above, the average of gifts from churches in similar circumstances at home.

In the church at Ortigal, near Jahú, I have seen eggs brought and put into the "hat" instead of pennies, and one Sabbath I noticed, during the sermon, a man with about a bushel of beans in a bag by his side. After the service he came to the minister and said: "I couldn't put this into the hat, but it is the tenth of my crop of

beans and I want to give it to 'Home Missions.'" Offerings of calves, colts and pigs, which are possible to those who could not give one cent of money, are allowed to run at large in the missionaries' pastures until they can be sold to advantage and in time realize a larger sum than the people could ever have spared had they waited to give the cash.

A year ago, the universal failure of crops left the country people in great destitution. One member of the Jahú Church, who was too ill to work, was in such straits that it was thought best to take up a collection for his aid. A few days before, the pastor was calling upon him and the man handed him three dollars, the proceeds of a pig he had set apart for the Lord's cause. When asked if he still wished to give it when his larder was empty, he said: "I gave it to the Lord before; it is no longer mine." After consultation with the deacons, it was decided to put the money into the collection for his aid, so he had the blessing of giving and the Lord did not suffer him to want. I could multiply cases where the poor gave out of their poverty until our little faith made us hesitate to receive the offerings. That year they reaped a harvest of spiritual blessings and this year the Lord of the harvest has blessed them as well in spiritual things. "There is that scattereth and yet increases."

Lizzie Day Howell.

THINGS IN BRAZIL.

There were 39 churches connected with the Missions of the Presbyterian Church, North, April 1, and 30 others belonging, as well as these, to the Synod of Brazil. Of churches formed since that date, one was organized by Sr. Braga, the Botucatù pastor, in a farming community which had never received but three visits from evangelical preachers. This Fartura Church began with 54 communicants and 68 baptized children. It cannot be visited oftener than once in six months by the minister in charge.——There were 270 additions to these 39 churches last year, on confession of faith, which is eleven per cent. of the previous membership. The rate of such additions for the same period throughout our Presbyterian Church in the United States was four per cent.——Five Brazilian pastors are supported on the ground. ——Miss Dascomb has opened a school in Botucatù and has more applications than she can accept. She is assisted at present by Miss Henderson, one of our Southern Presbyterian friends, who has helped us before.——Miss Henderson reports a very interesting six weeks' tour with Sr. Braga and his family. "It was hard to refuse to stop in towns where there had never been preaching, where the people themselves urged it."——There were twelve nationalities represented in the San Paulo group of schools last year. They now (1890) enroll 430 pupils. Mr. John Knox Hall sailed September 13 to instruct in the manual training department.——The College for Brazil is coming by degrees. It possesses ten acres of land, an annual income of $2,500, and $10,000 pledged toward purchase of property. It *calls for* $100,000 to begin with, for buildings and lands, and $25,000 annual income for running expenses. The college has a Board of Trustees in this country, of whom Rev. J. Aspinwall Hodge, D.D., is President. Rev. Geo. W. Chamberlain is ready to give any information on the subject of the college and is addressed at the Mission House.——Out of 13,000,000 people in Brazil, 10,000,000 cannot read.——A missionary writes that, "members of the San Paulo Church are taking definite steps toward founding a Protestant hospital and hope to realize their desire without asking aid from abroad. The only hospitals existing are under care of the Sisters of Charity who, when a patient refuses to attend mass or confess to the priest, practice a series of petty persecutions that make life a burden to one who is weakened by physical suffering. It is a good work; pray for it." ——Mr. Rodgers preached his first sermon in Portuguese in July, a little less than a year after his arrival in Rio.

SOME FACTS OF THE YEAR IN THE COLOMBIA MISSION.

Ours is the only Protestant church doing anything to evangelize Colombia.

The three stations of the mission are: Bogota (*Bo-go-tàh*), occupied in 1856, population 90,000; Barranquilla (*Bar-ran-kèel-yah*), occupied in 1888, population 30,000; Medellin (*Med-el-lèen*), occupied in 1889, population 50,000.

The great events in our little circle in Bogota have been the transfer of Miss Franks, by marriage, to Barranquilla last February, and consequent closing of the girls' school; and the arrival of Mr. and Mrs. Miles and Miss Cahill on August 1. They are reported "quite well and studying Spanish with enthusiasm."

There are seventy-five boys in school and a small day-school for girls has been kept up.

At the August Communion, nine united with the Church, making seventeen since 1890 opened. Mrs. Caldwell says there are now eleven women ready to pray in the women's meetings, or even to conduct them.

At Barranquilla, the mission does not yet own a building of any sort.

The Church of about twenty-five members, most of them Colombians, is the fruit of Christian efforts in the past by Mr. Erwin and others. Mr. Erwin formerly represented the Southern Presbyterian Church in Barranquilla, and is still, after eighteen years, teaching a boys' school here and cordially co-operates with the mission.

Bright hopes for a girls' school were crushed last year by the death of Miss Ramsay within a week after her arrival. Mrs. Candor has, however, clung to the purpose of the Board and had thirty promising pupils whose fees paid the current expenses.

It is proposed to erect a building this year for both school and missionary residence at a cost of about $5,000, of which nearly $4,000 has been already given or pledged by the Philadelphia Society. How much the school is needed may be inferred from Mr. Candor's estimate that not more than one-third of the people in that great city can read or write even their names. There are some private and Roman Catholic schools, but only four public schools, of one room each.

Medellin is the capital of Antioquia, a department of the republic, and is the second city in wealth in Colombia. It is in a mountain region, but nearly 3,000 feet lower than Bogota, whose high altitude is liable to affect the health of strangers. The choice of Medellin as a station was influenced by the reputation of the people, who are said to be more enterprising than in some other parts, to live better, have neater houses and fewer beggars.

It is barely a year since Mr. and Mrs. Touzeau, the only Protestant workers in all Antioquia, appeared in Medellin. Already nine or ten men claim to be Prot-

estants and attend all the services; they form a sort of Y. M. C. A.

Mrs. Touzeau says: "We have had some trouble with young men who seem to come for nothing but to try to break up our services. They are students and it is not hard to think they have been sent by their teachers the priests; still we do not feel in the least discouraged. Sometimes the room where our meetings are held is quite full, with many standing at the door. The Bishop has given orders that no one is to buy Bibles or books of any kind from us and that all which have been bought are to be given him to be burned. The priests are preaching against us, but in spite of all this, books are sold every day and they all tell something of Jesus and many will hear the story of the Gospel through them.

"Mr. Touzeau has taken his Bible class through the Gospel of Matthew and it has done us so much good to see the interest that has been taken in the study of the Book so new to them. A man who has been attending services came to Mr. Touzeau some weeks ago and told him he wanted to buy a Bible, but was poor and could not pay for it all at once, so he would bring a little money at a time. This he did and in a little over a week the Bible was paid for and he seemed very happy as he went out with the Word of God in his hand. You cannot know how ignorant the people here are of the Bible, for they have been taught that it is a sin to read that book. The priests tell them it is a great sin to even come into our house or have anything to do with us. Now if you could know how the people look up to these priests and what holy men they think them, you would not wonder that some of the poor, ignorant ones are afraid even to pass our house. Some think they have the only true religion and that it is an insult to the country to send missionaries to teach any other. Many are entirely indifferent to any religion. When we think that there are fifty thousand souls in this city it makes us very sad that we cannot reach more. We need patience and a strong faith in Him who commanded the Gospel to be preached to all."

THE KINDERGARTEN A PART OF MISSIONS.

AN OBJECT LESSON.

In 1877, Miss Phebe Thomas, who, while under care of the Woman's Board, was an honorary, or self-supporting, missionary, had established a kindergarten at San Paulo, Brazil, furnishing it, supplying materials and providing assistants entirely at her own expense. It was the success of this school which led some to feel that a similar method might be adopted as a part of the mission school system and be tried with advantage in other fields. The opinion of various workers was asked, and from Brazil the majority recommended its adoption, while the minority all said that if it were possible to insure the kindergarten being always under direction of such a teacher as Miss Thomas, who breathed a mission spirit into every detail of teaching, they, too, would heartily indorse it. The result was the authorizing of this branch of work as a part of mission primary teaching.

With a true love for children, a quick appreciation of their differences of temperament, ready tact in adapting her training to individual need and, above all, a true consecration of heart and life to winning these little ones for the Master, Miss Thomas won her way to the hearts of her pupils and, through them, to their parents. She thus widened the circle of Christian influence and overcame, through the novelty and evident utility of this method of starting the little ones on the road to learning, the unreasoning opposition felt by many leading families to placing their children under Protestant teachers.

No one could ever look in upon the eager circle at the opening exercises of the school, hear the chorus of voices repeating text after text, singing with whole-souled energy the hymns, or listen to the loving talks about the Children's Friend who pleased not Himself, who, when reviled, reviled not again, who called the little ones unto Him, and fail to recognize that lessons of Christ-likeness were being learned whose influence must follow the learners through life.

In this school, two young ladies completed the kindergarten course and received diplomas, while others, who served as assistants, are now training their own children to become more useful citizens through understanding better the needs of child-nature.

After five years of growing popularity,

the increasing needs of her kindergarten and failing health led Miss Thomas to ask for aid for the school, which was granted through the appropriation of funds for support of a lady assistant. And so the mission of the kindergarten came to be recognized through this object lesson, which gave tangible proof that Christ will bless if we but suffer the little ones to come unto Him. Miss Thomas's twelve years' mission of love, in which she both spent and was spent, as far as her personal labors are concerned is ended, for the Father called her to her reward in June last; but this important work which she initiated must last as long as there is need for any to go forth to preach the Gospel to every creature. All her fellow-workers, as they recall the life and service of this loved member of the San Paulo Mission circle, can but exclaim, "Beloved, thou hast done faithfully whatsoever thou doest to the brethren and to strangers!" recognizing that the secret of success in her case, as it must be with all laborers, was "because she went forth *in His name*" to "do what she could."

A Member of the Mission.

NO. 2.—SANTA LUCIA AND THE CORDILLERAS.

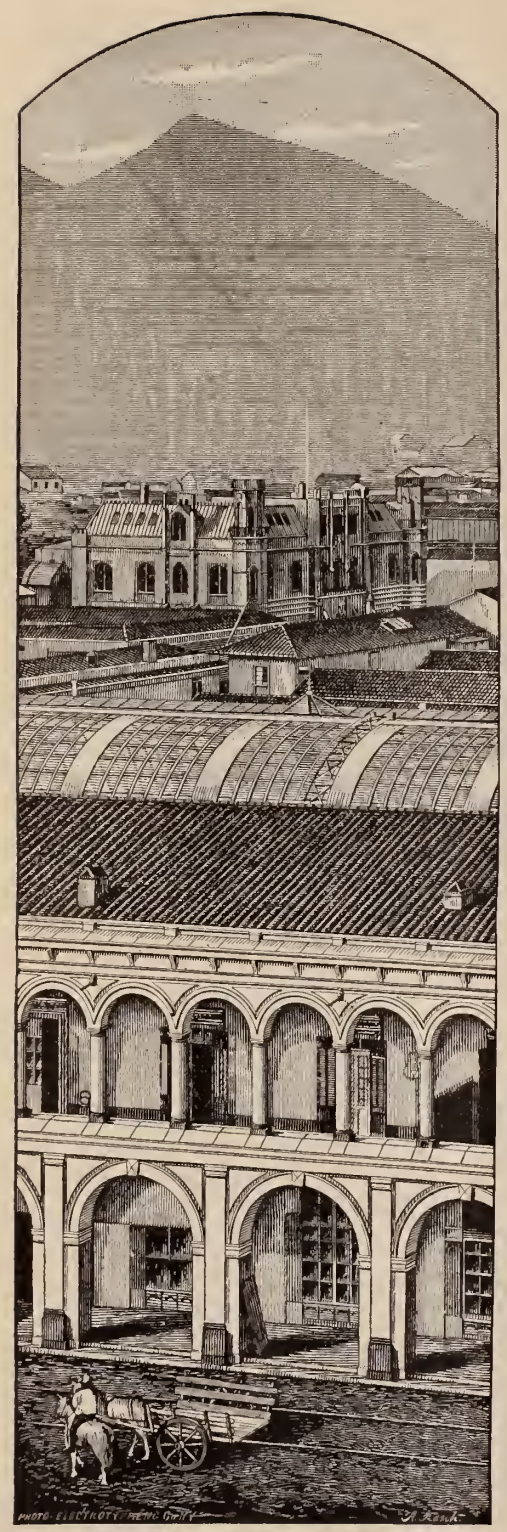
SANTIAGO, CHILI, S. A.

SANTIAGO is the largest city in Chili and one of the most beautiful in all South America. It has a population of 200,000 souls and is the centre of political, religious and educational influence in the republic. The climate is very pleasant, excepting in the cool rains of winter. The city has street cars, gas, electric light and telephones. All valuable modern improvements and new styles from Paris are welcomed, even Paris morals, which are not so valuable nor modern. When any Chilian makes money enough to do so, he at once moves to Santiago. These things help to make the city a centre of great importance in evangelistic work.

Santiago has many beautiful public buildings, churches, business blocks and private houses. In the latter, the ancient Roman or more ancient Greek idea of house arrangement prevails, *i. e.*, rooms arranged around one or more courts or *patios*, as they are called in Spanish. Here are placed flowers and plants, statuary and often large cages of birds and frequently a fountain. The rooms around the *patio* open out upon it. The effect of the adornments is very pretty, whether viewed from the street through the open passage or seen from the various rooms.

Among the beautiful parks and places for recreation in Santiago is the *Alameda*, so named from the *alamos* or poplar trees with which it was once lined. Now this magnificent avenue is shaded by elms, oaks and locust trees. It is nearly six hundred feet wide and from two to three miles long. It is divided into parallel passages for street uses, for cars, for equestrians and pedestrians.

The *Parque Cousiño* was given to the city by a wealthy gentleman of that name. Another park is the *Quinta Normal*, in



NO. I.—SANTIAGO.

which there is a large museum building, an aquarium, a large collection of animals and birds, a very extensive horticultural section, with a vast hothouse and the observatory belonging to the state. Cut "Number Two" shows a most unique place of resort, the rocky hill called *Santa Lucia*, or St. Lucy. It is a strange, natural rocky formation, 300 or 400 feet high, in the midst of the plain on which the city is located. Our view is that from the tower of the cathedral. The building which appears in the foreground is more clearly seen in the larger picture. The glass roof is the dome of the grand arcade. The church to the left is the *Iglesia de la Merced*, or Church of Mercy. Extending to the right of it is a long, dark building with a single gable; this is the convent of the order of priests or monks who have the church in charge. Together they cover an entire square in this very valuable part of Santiago.

The wooded hill is Santa Lucia. This resort has a theatre, a restaurant, beautiful walks and places of lookout. The pagoda at the summit affords a magnificent view of all Santiago, the *cordilleras* and the beautiful valley extending southward further than the eye can reach. On this hill there is a small chapel in which are buried the remains of the statesman Señor don Vicuña Mackenna, by whose efforts this beautiful resort was planned. The snow-covered mountains in the distance are the foot hills of the *Cordilleras de los Andes*. They are about twenty miles from Santiago and during the rainy season are white with snow, which disappears with the summer. To the left of these hills is a wide valley, up which can be seen from Santiago the higher *cordilleras*, their summits covered with snow all the year.

Cut "Number One" gives but a glimpse of a beautiful building which extends along the entire side of the *Grand Plaza de los Armes*. Under the lower arches are retail stores and the upper part of the building is used for dwellings. In the rear is a theatre of low grade which is open on Sunday and conducted on a plan called, in Spanish, *Tandems*—that is, the audience goes out at the end of each short play, of which four or five are presented each night, and pay again each time they re-enter. This plan increases the patronage of liquor saloons near by. The arcade glass roof can just be seen. This arcade, in either side of which are stores,

is beautifully decorated with large statues and banana trees growing in huge boxes.

The large building in the distance is the residence of a very wealthy widow, and the dome-like hill beyond is about a mile and a half away and is called *Cerro Cristóbal*, or Christopher Hill.

The cathedral is on the opposite or south side of the plaza from this view in cut "Number One." Upon the east side is the French Hotel, and on the other are the city buildings, post office, etc. About a mile from this point and one square from the *Alameda* is the church of our Chili Mission. The *Instituto Internacional* is a mile and a half west, on Cathedral Street.

THE BOYS' SCHOOL.

This school has purchased a lot for a new building on *La Avenida de los Portales*. It is an agency for the evangelizing of Chili, than which none is of higher importance. It had 150 pupils last year, 50 of them boarders, and a much larger number would be received if there were an adequate building.

The boys are from the better families and dress as well as American boys at school. Their parents are merchants, lawyers, doctors, miners, farmers, statesmen and bankers. The rate of tuition and board is $200 gold. Day pupils pay $80 to $100 gold, according to grade, per year. The school course is based on the government requirements for degree of B.A. All get B.A. who pass the examinations, which are held each year for all the classes by committees appointed by the faculty of the University of Chili.

The scholars are as polite and gentlemanly as boys in the United States. They average well in personal appearance and their singing at prayers is the most enjoyable exercise of the day. They like gymnastics and military drill, but are not as fond of athletic sports as American boys. College-class notions do not have much place. Graduates of the institute are in various lines of business in commercial and professional life. Four are in the Gospel ministry, others will be.

We are renting our present building. The lease expired last December. The owner charged increased price for the edifice and took away a large garden, where we raised garden sauce, peaches, grapes, etc. We are just waiting to get a building of our own. We need $20,000 gold for building, toward which we have $5,000 in hand.

Rev. J. M. Allis is at present in this country, by authority of the Board of Foreign Missions, to secure funds for this building. Gifts are sought outside only of pledges to regular work and any such should be forwarded to the Treasurer, William Dulles, Jr., 53 Fifth Avenue, with a distinct statement of its purpose.

J. M. Allis.

IN A HOLY-WEEK PROCESSION AT CONCEPCION.

At the dinner table we heard that the crowd had started on their tour of visiting all the churches in the city, so we hurried through our dessert. I put on a manto like the rest of the women, so as not to be observed specially, and we went out and joined the people. It was a wierd sight. Imagine several hundred people, women in black mantos, men bareheaded, following a man constantly repeating some words (over and over the same words) and answering him by the "Hail, Mary," each time. The effect was very peculiar. First the one voice of the leader, then the murmur of the hundreds of voices, perfect order and quiet otherwise reigning, and the strange effect of the torches carried by a few near to the leading priest.

As they reached a church all entered and scattered about, some kneeling to pray, others wandering about, seeming only curious to look, and still others stopping to kiss the hem of some saint's garment and to put a small piece of money into a dish placed near for the privilege. In two of the churches were hideous, life-sized representations of Christ on the cross, lying flat on the floor, and crowded around it were people who paid money to the boy in charge and then stooped and kissed the feet of the image. It was a revolting sight. In one church I saw on a table a skull covered with black cloth, and a plate of money and, seated beside it, the most vicious-looking priest of all I have seen.

After a few minutes the procession again wended its way to the next church. We went to four of them in turn, where the performances were more or less of the same character, and then came home, leaving the procession still on its tour. As we passed people on the street we heard them still repeating in the same

monotonous voice, "*Ave Maria, Madre de Dios*," etc., and as the "Amen" died away they would laugh and talk with each other a moment and again begin, almost in the same breath, the same words over again. "They think they shall be heard for their much speaking."

Louise B. W. Boomer.

THE CHIBCHAS AROUND BOGOTA.

INDIANS OF COLOMBIA, S. A.

When Colombia was discovered and conquered by the Spaniards the country was thickly settled by Indians. Some of the tribes were fierce warriors and fought desperately for their rights, but the majority were easily conquered and controlled. Among the most intelligent as well as the most docile of all the numerous tribes were the Chibchas, or Indians of the Great Plain of Bogota. It is estimated that there were not less than 2,000 for every square league of land, or a total of 1,200,000 of them on the plain. They were conquered by Quesada and his one hundred and sixty Spanish soldiers.

From the accompanying cut, taken from a photograph, you can form some idea of the features of the poorest and most ignorant of the descendants of the Chibchas. In many of them there is a strong resemblance to the Chinese.

Many of these Indians are partly Spanish. Some of them are wealthy and well educated, but the great majority are very poor, ignorant and degraded. They speak the Spanish language and are the abject servants of the Romish Church. Multitudes of the very poorest of them live in the mountains around Bogota. They cultivate little patches of potatoes, and perhaps a few other vegetables, and live in little, low, mud houses with thatched roofs. They cook, eat and sleep in the same dirty and smoky room, while hungry dogs and half-naked children nearly always add to the pitiable features of the scene. These poor people, men, women and children, may be seen from time to time carrying long, heavy bundles of wood down the mountain roads and into the city of Bogota. As a rule, they are an inoffensive, harmless

people, but very dull and difficult to impress with religious truth. The blessed Gospel of Christ has, however, been found sufficient to elevate even these people and it is their only hope. Remember the descendants of these poor Chibchas in South America.

Susanna C. Caldwell.

NEWS OF THE HOSPITAL AT OROOMIAH, PERSIA.

(FROM THE PHYSICIAN IN CHARGE.)

THE Howard Annex is in course of building. The women will, hereafter, all be in that building and my mother, the matron, will also have her rooms there. This will enable us to have more patients, but that means more money as well. Our hospital is the most important but by no means the largest part of our medical work. We keep up two Dispensary days, as a rule, and at the office patients are daily seen. Between two and three thousand have been treated in this way since my return, November, 1889; this includes those visited in their homes in the city and in the villages by myself and my assistants, Drs. Oshana and Israel, former students of mine. Both of these young men went into practice for themselves April 1, and I had with me two young men who, a few days ago, took their certificates of study of medicine for four years at the college commencement.

We reopened the hospital about the first of December, 1889, and have had it pretty full all the time, although we have not had so many different individuals. From that date to July 1, 1890, we had 173 patients, 98 of them men and boys, 75 women and girls. The greater part were Nestorians, but we had many Mohammedans, Persians, Turks and Koords and a few Armenians and Jews. Fully half of our cases were surgical. Many operations were performed, quite a number of them important or capital ones. We lost one patient, a man about fifty years old, who had been kicked by a horse on his leg, sustaining a compound fracture below the knee. He was brought a month after the accident, very low with blood poisoning and a gangrenous leg. He bore the amputation well and we hoped would recover but, abscesses forming in his chest, he slowly lost his life. He was prepared for his rude, unplaned board coffin in the usual manner here, by having a suit, cap, shirt, pantaloons and stockings made of rough, homespun cotton cloth; over these a sheet is drawn and the body is laid in the unlined box. A pack-horse was loaded with two large sacks of straw, so that the coffin could rest on them across the horse, and two friends, with his wife, led the body to their mountain home, a day's journey away. The wealthier do better than this for their dead, by making the coffin better outside and in. We can hardly say whether or no this man died a believing Christian. He had many opportunities to hear of Christ's love and he often said his only hope was in Him. He had been a wicked man.

We have had several interesting cases of cataract, interesting because the patients, being blind, were so rejoiced to see and their friends as well. One, a little girl perhaps fourteen years old, a Moslem, had been totally blind for a year. I removed the cataract from one eye and by the time she had the bandages removed and saw well it was the time of their great feast, their New Year, or the Ides of March. Her father, who often visited her and reported her progress at home, asked leave to take her there, so that her mother and friends, who did not believe that her sight was restored, could have a "great feast of thanksgiving together." Nergis left the hospital on a donkey which her father drove. As they approached their village, parties on the lookout ran ahead calling: "Nergis has come and she can really see!" This was the signal for men, women and children to come out to meet her with fife and drum; dancing, singing and waving their silk handkerchiefs, they escorted the heroine to her home. New Year's Day all who came to call on her brought little gifts, but before presenting them they would require her to tell the colors of different objects about her, count their fingers, etc. When Nergis came back to have her other eye cured, she told me her father cried from joy all the time that her friends were making such an ado over her.

A Jew, an old man from Koordistan, who was led to the hospital totally blind, could not express his joy and gratitude on being able to go home without a companion. His strongest expression was, "May Jesus, in whom you believe, bless you and give you long life."

One day there came a company of men,

Turks, Armenians and Nestorians, from Van, in Turkey, nine in all, five of them with sore eyes — ten of the worst eyes I ever saw together. They had experienced all sorts of difficulties by the way, from cold at night and heat by day, from robbers and from passport and custom officers on the frontier, and had at last reached us after ten days' journey. They had faith enough in God and in the doctor to cure them, if faith alone would do. They thought, like many others, that if I only would I could cure them. It is about as hard for the physician as it is for the patient when one who has come so far and with such high hopes must be turned away. Two of these we could do absolutely nothing for; the rest were helped more or less. One, who was wholly blind, went home seeing enough to get about, by the help of an artificial pupil, as happy a man as one could wish to meet.

In the winter we had a Mohammedan woman, some forty-five years of age, brought to the hospital by her brother and son, who have often taken us on journeys, being muleteers by profession. She brought her copper cup to drink out of and a package of food done up in a large red handkerchief, for she was not going to defile herself by eating or drinking out of Christian vessels or by touching our food. Our medicines they are all willing to take. After she had been with us a week or so and had derived some benefit, although still a great sufferer and always groaning, on making my visit to her ward one morning I immediately saw that some great change had come over her. She was sitting up in bed, with a waiter of our food and dishes before her, eating and looking brighter and happier than I had ever seen her. She immediately began telling me what had happened: "Last evening I was sitting by the stove, talking with the other patients (one, the widow of a preacher). They were telling me about the power of Christ to cure disease and how many He restored to health when on earth. While they were telling, an egg that had been placed on the stove suddenly exploded with a loud report and frightened me greatly. I ran off to my bed in the corner and soon fell asleep." About midnight all in the room were awakened by her calling out excitedly that she had had a vision. She made the nurse light the lamp and, sitting up in her bed, said: "I was lying here a little while ago when I saw Christ and Dr. Cochran coming toward my bed. Christ laid his hand on me, felt of my enlarged liver, looked at me right in the eye and said, 'Galwar, you will get well. Have confidence in Dr. Cochran, take his medicines and do not consider anything here unclean.' Then they left me." After talking over her vision, she lay down and slept as she had not done for months and as soon as she awoke told the nurse that she was better and asked that breakfast be prepared, saying: "It was a great mistake my refusing to eat Christian food; I wish only your food and dishes now." She remained with us ten days longer, quite bright and happy most of the time, although her disease was wearing away her life and she died shortly after going home. She was always glad after the vision to hear of Christ and repeatedly expressed her opinion strongly in favor of the Christian belief.

Among our men we believe four or five went home changed. Two were Armenians; one, a merchant who had led a dissipated life and was well along in years. He promised us that he would read the Scriptures and pray in his family every day. The other Armenian, the son of an Old Church priest, received no help for his heart disease, but he expressed himself as far better satisfied with what he had found than he would be with physical health alone. One was a Nestorian, from the independent mountain tribes, a man who was warlike and had the reputation of constantly stirring up quarrels in his village. He was with us several months; he was never happier toward the last than when the Scriptures were read and explained to him. He went home cured of a distressing skin disease and professing Christ. Recently one of our church members from his district was down here and remarked: "Really, Aaron is not the same man we used to know last fall."

July 1 we closed the hospital, expecting to open again September 1. A vacation of at least two months out of the twelve is a necessity, on account of lack of funds to keep all the departments of our work open all the year on the annual allowance of $1,000, plus what we take in here in the way of fees and pay for medicines. The last two or three years our receipts averaged about $400. This $1,400 must cover all expenses of the hospital — assistants, servants, food and furnishing; it must keep us in stock of medicines and instruments;

it must run our medical college! Aside from this, however, it seems necessary to have two months to devote to outside work, like trips into our neighboring districts, to annual accounts, correspondence, etc. Perhaps before very long we shall be asking for a lady physician, or at least for a trained nurse to work with mother and myself.

J. P. Cochran.

THE NEW HEBRIDES MISSION OF THE CANADIAN PRESBYTERIAN CHURCH.

THE celebration of the Jubilee of the New Hebrides Mission in November, 1889, aroused fresh interest in this remarkable group of islands*, so named by Captain Cook because they reminded him of the Hebrides on the coast of Scotland. They lie about 1,500 miles east of Australia and are thirty in number, some of volcanic and others of coral formation. They abound in beautiful scenery and fine harbors, sandalwood groves and all the varied fruits and flowers of that climate, but the people (a mixture of races and speaking a babel of languages) have been sunk in the lowest depths of cannibalism and licentiousness too gross to be imagined.

In 1795 the London Missionary Society was formed and, remembering the dying wish of the Countess of Huntington, chose the New Hebrides as their field of labor. No better ground could have been selected to prove the power of the Gospel. The records of the forty years following are full of marvelous adventure, transcendent success and sudden martyrdom.

One can hardly realize, now, that in 1828 when John Williams, the apostle of Polynesia, asked his Mission Board for a vessel to visit the adjacent islands, he should have been censured as "entangling himself with the affairs of this life"; but, believing that a ship was essential, with characteristic energy he set about making one, and more marvelous than Robinson Crusoe's feats was that of his making his own machinery and building his ship at Raratonga (Samoa). He had to sacrifice three out of his four goats to secure leather for a pair of bellows and, to his dismay, when they were ready, as he hoped, to blow the fire that should melt his iron, every particle of goat-skin was eaten off them in a single night by hordes of rats. Discouraged by no difficulties, the shipbuilder met every emergency and in less than four months the *Messenger of Peace* was completed and served to bear the Word of God over thousands of miles of missionary journeys to hundreds of thousands of heathen. Pages would not exhaust the recital of his perilous adventures and the far-reaching results of his short, bright, beautiful career, closing in the splendor of his usefulness. The strongest faith could only hold its peace, when the bitter tidings arrived, that in November, 1839, John Williams had joined the noble army of martyrs from the blood-stained beach of Erromanga.

The islands of Aneityum, Efate, Tanna, Aniwa, Erromanga and Santo each has its own exciting story and are to many of us in Canada as familiar as household words. Fierce as the savages were naturally, the cruelties of white men from trading vessels excited them to fiendish deeds of revenge, and foreign and native missionary teachers have often been cruelly murdered.

Other Churches have labored with equal devotion for the evangelization of these Islands, but the little Presbyterian Church of Nova Scotia, with only about 5,000 members, was the first to gain a foothold. No Church in Christendom, except the Moravian, has done more in proportion to its size, having sent out about eighteen missionaries in twenty-five years.

Little did old John Geddie, a clockmaker in Scotland, think when he and his wife dedicated their infant son John to mission work, just before they emigrated to Nova Scotia, how their prayers would be answered.

Rev. John Geddie was settled first in Prince Edward Island and was filled with the idea that the Presbyterian Church in Nova Scotia, small as she was, ought to engage in a foreign mission of her own; so he proceeded to agitate the subject. While visiting in one of the most intelligent congregations, a man came to him with the inquiry, "What is a missionary?" Wonderfully he has answered that question with his life.

It was a bright morning in July, 1848, when he landed with his wife on Aneityum*, the most southerly and one of the smallest of the New Hebrides. What a picture! A man of culture, of refinement, of power with God in prayer, left alone among naked

* See map in *W.W.W.*, July, 1890, p. 185.

* Pron. *An-eye-ty-oom.*

savages, whose greatest delight is to lie, steal, murder and feed upon human flesh. Not only must they protect themselves from the people, but get acquainted with them and their customs and attempt to conciliate them; build themselves a house and live in terror of their lives; learn the language, reduce it to writing and translate the Gospel into it; all the time teaching and preaching the love of Christ to lost sinners and living such lives

TYPICAL DRESS FOR A SOUTH SEA ISLAND WOMAN.

This specimen is full dress for a Fijian belle and is called a *liku*. It is made of the bark of a species of hibiscus, the fibre of a wild root and some kinds of grass. It is braided by the wearers and the waistband is beautifully variegated.

before them in the face of the wicked example of French Catholic priests and white traders and sailors, as to win the islanders and convince them that God is better than the idols which they worship.

In 1849 Geddie writes: "All around is still darkness and death. Oh, it will be a happy day when the first soul is born to God in this dark isle!" Almost the first indication of an awakened conscience was shame of their naked condition. Any old garment, or even a sack thrown away by the sandal-wood traders, and every rag in the community was in requisition on the Sabbath Day. But amusement at the costumes of his congregation at this stage was lost in thankfulness that they were beginning to feel their spiritual needs. At this time every woman wore around her neck a cord so that, if her husband died, she, by a slight pull of the cord, could be instantly strangled. At the end of four years, look at the results achieved without the aid of a missionary brother: "A language reduced to writing, books prepared and thousands of copies printed, hundreds taught to read, nearly half the population brought to embrace Christianity, a Church formed and fifteen natives sitting down at the Lord's table." The night of weeping was past and the morn breaking with joy. Geddie writes: "Send, I entreat you, more men and of the *right sort*, men of *piety*, *energy* and *devotion* to the cause of Christ. *Keep those you can spare at home* and only send those you find it *most difficult to part with*." Mrs. Geddie was a true helpmeet for her husband — a refined, noble, cheerful woman. She taught the women, old and young, to sew, mend and read.

In 1852 Rev. John Inglis and wife, of the Reformed Church of Scotland, were settled on the northern side of Aneityum. His high qualities made him a valuable acquisition and seldom have two men worked more lovingly together.

In 1853 they sent native teachers of their own training to evangelize a neighboring island. In 1854 their congregation numbered 1,000 and the labor of the Aneityumese in building churches and schoolhouses, if it had been valued at twelve cents a day, would have amounted to $5,000. When natives of other islands visited Aneityum they had no language to express their astonishment at what they saw and wanted teachers sent to them; one chief sent a pig "to buy him a teacher." Nothing was more remarkable than the readiness of the converts to offer themselves to go and preach among savage tribes, even when they knew their lives were in danger.

1857 brought new helpers from Nova Scotia, Rev. and Mrs. George Gordon; in 1858 Rev. and Mrs. J. W. Mathieson arrived, and in 1860 Rev. and Mrs. S. F. Johnston. A stone church over 100 feet long was now built and seven men elected elders. The Sabbath and family worship were observed as well as in Scotland. Does it not read like a miracle?

But just now as the Church at home and the Mission were congratulating themselves on their position, disasters began to befall them. Terrible hurricanes passed over and destroyed houses, schools and food. From the first settlement of teachers in these islands, they had been thought to cause disease and death and, in 1860, when the measles broke out, the heathen were persuaded that Rev. George Gordon and his wife — of whom the world was not worthy — were the cause of all the sickness, and on May 20, 1861, they were cruelly murdered on Erromanga. The stone church was burned, Mr. Johnston died suddenly, and hardly had they rebuilt the church and celebrated the Lord's Sup-

per than Mr. and Mrs. Mathieson passed peacefully to their reward. Thus, out of eight missionaries and their wives five had been taken away.

The Church at home, though stunned by these blows, promptly called for volunteers, and in 1864 the *Day Spring* carried out the Rev. James Douglas Gordon, Rev. Mr. and Mrs. Morrison and Rev. Mr. and Mrs. McCullagh.

James Gordon, who upon news of his brother's martyrdom had at once offered himself to fill the breach, was, in 1872, the eighth year of his service, revising a translation of the Acts and, having reached as far as the death of Stephen, he, too, fell a victim to a blow from the hand of a savage. Scarcely had his life blood ceased to flow when other Nova Scotians, Rev. Hugh Robertson and his wife, stepped ashore on Erromanga, where they still are laboring.

When Synod met on Aneityum, June 14, 1871, after the appointments were all made, Dr. Geddie, the venerable father of the mission, was struck with paralysis. He was taken to Geelong, Australia, and the last few days of his life he lay like a weary pilgrim at the gate of heaven, enjoying the peace of God's beloved and answering the question of his trust by a smile, calm and beautiful. The inscription put in the island tongue upon the tablet in his church at Aneityum thus concludes:

WHEN HE LANDED
IN 1848
THERE WERE NO CHRISTIANS HERE,
AND WHEN HE LEFT
IN 1872
THERE WERE NO HEATHEN.

By this date the whole Bible had been translated and put in circulation and paid for by contributions of arrowroot from the islanders themselves. In 1873 Rev. Joseph and Mrs. Annand arrived and took Dr. Geddie's station.

And what of the New Hebrides in the last seventeen years? Never shall we forget Mr. Robertson's description of the natives skulking around his dwelling after the ship left him and his noble wife on a shore haunted by the most tragic memories and infested with the most truculent savages. In the face of all he has been permitted to acomplish, only utter ignorance or the most culpable willfulness can assert that there is nothing in Christianity. Thirty years before, a vessel was wrecked on the coast and the whole crew murdered and eaten. In 1876 another wreck occurred and the same individuals who had picked the bones of the former shipwrecked company led them to their homes, not to feed upon them, but to give them food. In 1885, just thirteen years to a day since their settlement on Erromanga, 610 were at the Communion service and 177 sat down at the table of the Lord.

Mr. Annand, though he had moved twice and learned two languages, offered to leave Aneityum to the care of the Scotch Church and go himself to occupy Espiritu Santo, the largest and most northern island. In 1888 he regarded Santo as hopeful. He desires to have the school-books *steeped in the Gospel*, so that the natives can find Christ in every page. The people are not as degraded, physically, as upon other islands. The dress of the women consists of a few leaves and beads and a man pays from five to twenty pigs for every wife he can afford to buy.

Mrs. Annand in her last letter says she makes a rule never to buy fruit from any woman who is without some clothing. That day a perfectly nude woman offered yams for sale and, on being told the reason why the missionary could not buy, she went to a hut, donned a man's shirt, came back and, having sold her yams, returned the shirt to its owner!

In March, 1890, Mr. Robertson writes that their new steam vessel has given great satisfaction, they now have a monthly mail and the New Hebrides are in the postal union.

Eighteen missionaries, including three from the Canadian Presbyterian Church, and one hundred and forty native teachers on twenty different islands are the present working force. Twelve languages have been reduced to writing. Missionaries of several different Presbyterian bodies work together harmoniously and once a year meet as a Synod. A son of the murderer of John Williams has laid the first stone of the monument erected to his memory; and there is a Church of more than 200 members on Erromanga.

Dr. Geddie lived to see a Church of 300 on Aneityum and this island, as well as several others, is really Christianized.

What hath God wrought! Truly the "field is the world and the good seed are the children of the Kingdom." John Williams died and was buried as God's seed and here is a part of the visible harvest.

Mrs. Henry M. Parsons.

TORONTO, ONTARIO, July, 1890.

Letters from the Front.

SIAM.

The first report to hand from any of our ladies attendant on the Shanghai Conference is from Miss Cort, who wrote from Petchaburi July 23, 1890:

I left here March 27 and did not get back till July 4, being absent a little over three months; but as it is the only trip and vacation I have had in fifteen years, no one begrudged me the time. Going and coming made a wearisome voyage of thirty-seven days and for nearly two weeks I was the only white passenger on the ship. I was seasick, too, as usual, but cheered my heart with thoughts of the good time coming further on.

I received a cordial welcome in Canton from old friends and with them completed my voyage to Shanghai. There were twenty-two missionaries of us on board the steamship *Rohilla* from Hong Kong, besides several other Christians, all bound for the Conference.

A FORETASTE OF THE MILLENNIUM.

There was a Japanese pastor who had been spending five years in the United States and a Chinese gentleman and his son, both Christians, who were on a visit to China from their home in Germany. They are silk merchants, wealthy, educated and speak many foreign languages. One evening, the Japanese told us, by request, of his former life, his conversion and work for Jesus. After he had finished, the elder Chinaman shook hands with him in the name of our Lord and wished him God speed in his work and that there were scores of men like him for both Japan and China. It was very impressive to see those two converted heathen greeting one another as brethren in Christ and was but a foretaste of what the future holds in reserve for those who will live to see the whole world brought to the Saviour.

THE CONFERENCE.

We reached Shanghai four days before the opening of Conference, time enough to look around to see that wonderful and lovely city and get acquainted with some of our friends there. Then began the Conference, the grandest meeting I ever attended in my life.

We had nearly four hundred and fifty actual, live missionaries present, nearly every one of us having years of toil and experience behind us, and there we met three times a day for fifteen days to consult and pray over God's work in these heathen lands, especially in China, the largest and most needy of all.

There were two hundred and four ladies present, all admitted as equal members of the Conference with the brethren, and free to speak, discuss and vote on every question that came up. One whole day was given to them and their papers and they held several outside meetings besides. We are to publish a magazine in Shanghai called *Woman's Work for Woman in the Far East.*

Several important "unions" were formed, as the "Protestant Union of China"; the "Presbyterian Union," to include all churches and missions in China holding our form of doctrine. There was also a movement toward Methodist union and a "Bible Revision Union" was formed, to provide the Scriptures in suitable form for all that vast empire.

Earnest appeals are sent out to the Churches of Christendom for more ministers, doctors, laymen and women missionaries and they have asked that one thousand be sent to China within the next five years. At first glance this looks like a great many for China alone, but, remember, there is all the continent of Europe, Great Britain and America to draw from and one-third of all the people in the world are Chinese. If the home Churches would give one-tenth of their membership to the foreign work, these destitute fields would soon be filled with messengers of the Gospel and all the world would hear the glad tidings.

CHINA INLAND MISSION.

You know, do you not, of Hudson Taylor's "China Inland Mission?" Their missionaries are from all orthodox denominations and seem to have the devotion, self-denial and endurance of the Jesuits. They dress and live like the Chinese and go everywhere through the inland provinces and in all hard, far-away places, preaching and living the faith of Jesus. There were nearly one hundred of them at the Conference and they looked very strangely in their Chinese clothes and queues, especially as so many of them are Scotch and English with blue eyes and red hair. They bore the marks of their hard

life. One could but admire their patience and heroic courage, at the same time he might question the policy of their methods. Their death rate is greater than of any other mission; also the average cost of supporting their workers.

LAOS.

A SATURDAY DOWN THE RIVER.

MISS KATE FLEESON wrote from LAKAWN June 21, 1890:

Our time is so much occupied that not many visits can be made to the villages; but Saturday, two weeks ago, we had a pleasant visit some little distance down the river. We started early in a boat, sending our horses down by land so that we might ride home. The schoolboys wanted to go along and we were quite a boat full. Our boat was a dug-out, being the trunk of a tree dug out to the right dimensions. Boxes placed in the bottom served for seats. Lunch and drinking water had to be taken along. Although we started early, the sun was so hot that we were glad when our ride of nearly three hours was over.

Our first visit was at the house of a woman lately received into the Church. She had been wanting us to go down and welcomed us with tears in her eyes. She does not seem very old, but is a great-grandmother. There are four generations living in the house. These people had never had a visit from any white person before and seemed pleased that we had come, but rather uneasy as to what they should do with us.

AN EMBARRASSED HOUSEKEEPER.

As it was nearing dinner time their anxiety did not diminish and the old great-grandmother went into an inner room, brought out a shoulder of pork, cut off a large piece and ordered curry made with it. We saw them bringing in a table and dishes and it dawned on us that they expected to entertain us at dinner and were dismayed. All doubts as to there being any mistake in our conjectures were put to flight when the old woman crept up to Mrs. Taylor (being unable longer to stand the suspense) and said, "What do you wish to eat?" Such a look of relief as came over her face when Mrs. Taylor said, "We have our dinner in that basket; we always take our dinner with us."

We made calls on others who had been up to attend preaching on the Sabbath and to visit us and we gave out that there would be a meeting after dinner. About a hundred were present, attracted by the singing, which is so unlike the native music. When Mr. Taylor spoke there was marked interest among those who had laughed and talked during the speaking of our Laos elder, who was with us. After meeting we had time to talk with some. They want one "to live right there and teach them all the time." Our ride home was pleasant, all the horses being in a mood to run and the road free from dust and in places well shaded. There were some lovely little stretches that made me think of our roads in the home-land.

NEAT AND THRIFTY.

The people from this village come to church at least every other Sabbath. We were pleased with the looks of this place and the house where we ate our dinner was as clean and neat as one could wish. No matter how poor the people are, one will always see that they have what they think is needful for comfort. I have never been in a house here, yet, where they did not have a mattress and pillows and mosquito net in the bedroom and usually some pretty, bright felt that is used for quilts.

INDIA.

MRS. SCOTT, so long the head of the school at WOODSTOCK, writes August 8, 1890:

We have just passed through annual Government inspection. It took three full days of hard work. There are some objections to our being under Government control; but this examination is not one nor is the monthly grant of Rs. 240. I have proposed to Government to assist us, either in paying off our debt or in replacing our defective roof. I have told them if they choose to replace the roof I cannot begin it unless they promise to meet the whole expense, for an addition to our present debt I cannot allow.

The inspector looked into our wants very carefully. We have not yet received his report. He seemed pleased and we think he had reason to be, for without doubt a great amount of good and faithful work is done here. I just wish you could take a seat on our platform and see the one hundred and five faces, the greater number of them very intelligent, looking toward us, many of them fine looking and each one needing what you are giving them through your agents.

We had the deep satisfaction of bringing with us at our last Communion three of our older pupils for the first time, and others are preparing to be received into the English Church when Bishop Johnson comes.

While every neighboring school has had visitations of measles and other troublesome diseases we have been free, excepting a slight influenza which prevailed for a few days. This escape was owing to the great care which our good doctor took to guard us from infection. He kept us almost entirely separate from the outside world for three months. We almost might as well have been snowed up in Thibet.

We have been having rains of almost unheard-of severity. Hillsides, trees, roads, etc., are falling in all directions. Woodstock owns a waterfall in the rainy season; I have just been to look at it and a more beautiful sight I never saw. It cannot be less than 500 feet in height and comes rushing down,

turned this way and that by the rocks, with a roar that fills our house with the sound. The hillsides are covered with a most brilliant green and flecked with quantities of wild flowers of many varieties.

TRAINING HOME AT DEHRA.

Our readers will be very glad to hear of the development of this new enterprise, long an object of desire by some of our missionaries and established last year by a lady in Baltimore as a loving memorial of her mother.

MISS WHERRY, the principal of the boarding school at DEHRA, writes:

We have not so many pupils this year owing to a rule of the Mission not to keep any who were not paid for in part either by parents or guardians.

Miss Donaldson is both helping teach and studying hard at the language. Miss Orbison has come to us for the year and we hope will stay at least another year. Miss Savage now goes out to zenanas daily, to become acquainted with the people and have a better chance to talk. She has a good many duties, now, besides her second year's study.

WHO AND HOW?

We have the Home now in good running order. Besides the three missionaries studying the language, we have three ladies in the Home from this country and three more who are at present in the school, one as teacher, the others as pupils.

The training course covers two years, but the work put in makes it necessary to read longer. The cost of preparing these ladies is about $140 a year, but they are all working about three hours a day for the Mission. The second year they will do more work and receive ten rupees a month. The first year they are boarded and receive their washing, lessons with the *munshi* and books, but no salary. Rules are being made slowly according to our experience.

We have prayers at 5.45 A. M.; *chota hazari*, or little breakfast, follows, which consists of a cup of tea and a *chapati* with butter and jam. Then, four of the ladies go to the city to visit and teach in the zenanas.

At 9 A. M. the three *munshis* begin their lessons. At 9.30 school opens and study and recitation go on, with an hour from 12 to 1 for breakfast, until five o'clock. We then have dinner and all try to take an hour for recreation and then study begins again. At 8, tea; 8.30, prayers, and the girls go to bed. You will see there is no time to waste here. You will also see that, although a large party, we are weak yet because nearly all are in the preparation stage.

We have two little schools, one for heathen boys and girls on our own compound, another for a few English boys for whom there was no school. These are taught by pupils of the school and Home three hours a day. This is the practical training and enables us to undertake that much more work.

THE SECRET OF BLESSING.

MRS. KELSO wrote in the spring from SAHARANPUR:

I have been having some very earnest talks with our Bible women. I had noticed a little coolness between them and so I have been selecting portions of the Testament that I thought suitable. Without union and love what can we do? I am happy to say that the fragrance of an early start with Jesus about dawn (they go into the city very early now) dwells with us. Oh, that we could all abide more in Christ; our work would be more blessed!

CHANGED IDEAS ABOUT SINGING.

In the Mohammedan schools we have had many opportunities of sowing the seed. Women gather in from surrounding houses to salaam, take their seats on *charpais* and listen to the girls reading or singing; then I get in a few words to them. In 1883, when I suggested singing hymns in the Mohammedan schools they were all scared; now they all enjoy the singing, though in one place they say, "Do not sing very loud; the men outside will hear." And it is a fact that men seem to congregate close to the school, it being close to the small mosque of the city.

We can usually have a quiet time in the Hindu schools as the houses or rooms are rented by us, but in these Moslem schools women keep coming in, some to listen, some to borrow something, and down they sit, it may be for an hour or so, and suddenly remember that there is work at home.

See these women and you would pray more for them and send more of your devoted American ladies to reach them with the story of Christ's love.

FRUIT, IN SOULS.

MRS. HULL wrote from KOLHAPUR in South India June 16, 1890:

It has seemed lately as if I might have some visible fruit from my school. Last week the husband of one of the girls came to take her to his village. He brought several men to take her by force, as she had always before refused to go. I heard a great uproar outside the school and at last her father came in and asked me to bring her home with me and keep her until evening, as he wanted time to settle a quarrel with her husband and did not wish her to go with him at this time. I consented to take care of her, of course, only wishing that he would give her up to me altogether. The men were waiting outside to seize her as soon as we came out, but we made a rush and got into the carriage which was waiting and, although they tried to stop it, drove off. Then they began to wreak vengeance upon her father, threatening to put him out of caste and charging him with allowing his daughter to be defiled by Christians. He finally promised that she should go in a short time, but I think that is only the first act in the

drama. The child longs to be a Christian and I think it will end with God's blessing in her coming to us. As she is not of age we could not keep her against her father's wishes, so when he sent for her in the evening I saw her go with a sad heart, but I believe she will be kept by the power of God and some time be one of us.

Another dear girl, a zenana pupil, who was a child in my school, has resolved to be a Christian. In the case of these two it means forsaking all for Christ.

WHO SENT IT?

I received a box some time ago from the United States, but no letter, not even a scrap of paper to show where it came from. It contained dolls and some very sensible dark frocks, which my sister (Mrs. Goheen) says will be very useful to the little girls in her school; she likes to dress them in frocks until they are old enough to wear the dress of the country.

CHINA.

MRS. LEAMAN, of NANKING, wrote some time ago of a joyful occasion when five girls from her school and three of her women were received into the Church:

We had a quiet little meeting with our Christians and the schools on Saturday afternoon, in our school chapel, and they were baptized then.

Early Sabbath morning we had Communion before the outside heathen community could get in. We do not like to close the doors, but we have such crowds and they are often quite noisy, so we thought we would have services early and have a sweet, solemn time all by ourselves; and to help us it rained, so our quiet was not disturbed.

One of the number received into the Church is little "Love," my first boarding-school scholar. Her sister, a married woman, who was in the women's school, was baptized at the same time. After herself she had her two little children baptized; her mother was received some months ago. It was very pleasant to see one family united in the Lord. The husband of this young woman is now an applicant for baptism.

Another baptized was an old woman of over sixty. A few days ago she was called to see a very sick relative. The mother of the sick girl said to this good old woman: "Get down and pray to your God and if he cures my daughter I will keep the Sabbath and go to church." The daughter is now in a fair way to recover and the mother has been to church twice and asked me to teach her to read. I am interested in her, as she is the mother-in-law of one of my dear girls who united at this Communion, and it is she who has brought her up. She took her when a wee baby of twenty days old and fed her on rice gruel. This young girl is now fifteen years of age.

Our first class numbered eight nice little girls. Two, I feel sure, are safe in the Home above; four came out on the Lord's side at this Communion; the other two say that they are the Lord's, but as yet they have not felt strong enough to face the world of opposition that meets all who confess Christ.

Many other dear girls are interested and meet together for prayer. Oh, I do hope that God will give us every soul that comes to us! I have prayed that He will send us His chosen ones and when a little lost lamb comes I feel that I cannot take her in until I ask the dear Lord about it, for so many come that I cannot take all and am obliged to choose. I take them for a month on probation and at the end of that time decide, and God always makes it plain.

MRS. FITCH, of SHANGHAI, says that a friend who saw the platform fall (at the Conference) thought: "Oh! how many missionaries will go to Heaven at once," and yet not one of us entered its gates of pearl then.

DR. HUNTER CORBETT says: Get the Christian people at home to pray not only for China as a whole, but *especially for the young*. Our hope is largely for the youth and children.

GRAHAM HALL GOING UP.

MISS ROSE writes from TOKYO, Japan, August 21, 1890:

The carpenters are hard at work on the dormitories for the Graham Seminary girls. The frame is up for the ladies' house and the foundation laid for the chapel. We hope to open the schools together (Graham and Bancho) September 15. The chapel will not be completed for some time, nor the ladies' house for several weeks.

The cholera is prevailing in parts of the empire, but there have been only a few cases in Tokyo. . . .

We are looking forward with happy anticipations to the work which we hope to accomplish when we all get together. The time soon arrives when we must gird ourselves anew for the duties which await us in the coming year.

A SINGING CLASS IN BRAZIL.

MRS. RODGERS, of RIO JANEIRO, speaking of singing and the help afforded by her baby organ, says:

I think you would have enjoyed looking into the dining-room last Tuesday evening and seeing my singing class. Ten pupils: old black Cesario and his wife, old black Maria, young half-black Louisa, another very black man with very curly hair, with his wife and two little children, and three washerwomen — a mother and her two daughters who live across the way — all singing hymns with great delight. About half could read. They want to learn the hymns so they can sing in church. The three washerwomen have just begun to go to church. Maria is really quite a missionary; she told me with delight this morning that these people tore up their saints yesterday.

HOME DEPARTMENT

MONTHLY MEETING.—*November.*

Scripture Text, Acts xxviii., 31.—Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ.

Scripture Reading, 1 John v., 1–12.

General Topic—OUR MISSIONS IN SOUTH AMERICA.

"God save the Brazilian Republic! God perpetuate and bless the United States of Brazil!"

Marvelous providences in Brazil; abolition of slavery; downfall of monarchy; religious liberty secured. New conditions requiring new effort. Reports from the various Stations. Recent deaths; recent appointments. Statistics.

Chili.—Installation of first Chilian pastor; more responsibility thrown upon presbytery; lot purchased for Instituto Internacional at Santiago. Glimpses of the work—evangelical, educational, literary. Statistics.

Republic of Colombia. The three Stations; the Missionaries; changes by death and otherwise; recent appointments. Boys' school at Bogota at last a fact. Need of teacher for girls' school. Boys' school at Barranquilla; prospect of erecting a memorial building for girls' school; the Charity School at Barranquilla. Description of Medellin, the new station. Statistics of Colombia Mission. (Refer to the various Annual Reports.)

Description of the Province of San Paulo and work there, with other items of interest (*W. W.*, Nov., '89).

A Plea for Brazil (p. 393). An Appeal from Chili. Education in Brazil (p. 454, *The Church*, Nov., '89).

Letter from Rio, telling of the results of the revolution (*W. W.*, May, '90). Letter from Copiapo, Chili (*W. W.*, June, '90). Schools at Bogota (*W. W.*, July, '90, p. 191).

The United States of Brazil (p. 6). Chili as a Mission Field (p. 40). Appeal of Presbyterian Church of U. S. B. to Presbyterian Church of U. S. A. (p. 71, *The Church*, Jan., '90).

Missionary Experiences in the Republic of Colombia (*The Church*, Feb., '90).

The International American Congress (p. 202). Effect of change of Government upon progress of evangelical religion (p. 206). Letters (p. 266, *The Church*, Mar., '90).

The Other Side of Self-Support. The scheme of Brazilian National Missions; how inaugurated; how it works (read "Self-Support in Brazil," p. 313, *The Church*, April, '90). A Missionary Tour in San Paulo (ditto).

A Christian College at San Paulo (*Miss. Review*, Nov., '89). An interesting incident (p. 865, ditto).

Our Relations with Latin America (*Miss. Review*, Feb., '90).

Church Disestablishment in Brazil (p. 465, *Miss. Review*, June, '90).

Personal Observations in Brazil (*Miss. Review*, May and June, '90).

Strategic Points in Brazil (p. 608, *Miss. Review*, Aug., '90).

E. M. R.

IN MEMORIAM—MRS. A. H. HOGE.

WHEN rays of sunlight fall upon a prism, as if touched by the wand of a magician, every color of the rainbow flashes out, dazzling the eye with its splendor and beauty. So there are, now and then, men and women so many sided, so well balanced and so gifted that they seem to be, like the prism, able to transmit through their personality to the world about them the light of the highest and best spiritual and mental attributes which can ennoble humanity. They become centres from which flash out a light and power that fits them to be leaders in every great and good work.

Far be it from us to overestimate the gifts and character of her who for thirteen years was the loved and honored President of the W. P. B. M. of the N. W. and who, when laid aside by her deafness and failing health, was still as a tower of strength in the hearts and memory of those who had been associated with her. But, we do know that rarely in any one woman is found that combination of elements of character, that full development of gifts which so fits one to become a leader as was found in Mrs. Hoge.

The service she rendered humanity and her country during the dark days of the civil war, in the Sanitary Commission and among the wounded and dying on the battlefields, and her work in the charitable institutions of this city, developed her gifts and most admirably qualified her to become at a later day a leader in the more extended work of foreign missions.

When in 1873 Mrs. Hoge was elected President of the Board of the N. W., with its ever-multiplying branches extending over

eight states, she entered upon the duties of her high position with a heart consecrated to the work, alive to the needs of those who sit in the darkness of heathenism and with a realization of the duty of Christian women to send to them a knowledge of Him who alone could raise them from their low estate. Earnestly as she worked in church, presbyterial and synodical societies and at the annual meetings, it was not there alone that she accomplished great things. Other trophies were brought and laid at the Redeemer's feet when, through her influence, able and distinguished clergymen who had been indifferent to the cause of foreign missions and who had looked with disfavor on woman as a factor in Christian work beyond the limits of her own household, became earnest and efficient leaders in the foreign mission movement of the age.

Had we space in these columns, we should love to tell the readers of *W. W. W.* of her last days when, surrounded by her children, whose devotion was almost unparalleled, she closed her weary eyes and laid down her burden of suffering and went to be forever with her Lord.

United to her husband, who preceded her only a few short months, she now rejoices with him in the presence of her Saviour. Her works follow her and will shine brighter and more resplendent through the limitless ages of eternity, as the many won to Christ through her labors cast their crowns at His feet and own Him as their Lord and King.

A. R. J.

BREAD CAST UPON THE WATER.

A PASTOR of one of our Iowa churches having noticed as occasional attendants at Sunday service a Swedish carpenter and his wife, one day called upon them and to his surprise and pleasure learned the following fact:

About a year previously the wife happened to be at church when he preached a foreign missionary sermon. Among other things, he had referred to the necessity of self-denial for the sake of this work and especially in things needless for health and comfort. He mentioned that it has been estimated that Christian men of America spend in tobacco at least twenty times as much as they give to foreign missions and that if they would reduce their expenditures in this indulgence one-half and devote it to this purpose, they would give the cause an impetus greater than it has received during eighteen centuries. She went home and talked it over with her husband, who used tobacco very moderately. He agreed that every time he spent twenty-five cents for tobacco he would give her the same for the foreign missionary box. So, as she handed the minister the first two dollars, she said: "I don't belong to your Church; I am a Lutheran, but it was your sermon that made us save the tobacco money, and so I want you to send it to the Presbyterian Church foreign missionary work; and I shall have more for you some day." The Missionary Society of that particular church probably produced some larger gifts; but, so far as heard from, no result has been so gratifying as this, coming, as it did, from one of another language and nationality and belief. The beauty of the result is that it means not a spasmodic gift, but a steady stream, even though a small one.

B.

A PRESBYTERIAL PRESIDENT'S EXPERIENCE.

ABOUT four years ago, I had a correspondence with the ladies of a small church, resulting in the organization of a society which continues to work for the Master. Some paragraphs from those letters manifest the need of, and profit from, circulation of missionary leaflets and magazines.

The first letter asked many questions with reference to the working of societies in our home churches, and desired some words to encourage a feeble church to aid the foreign mission work, and this sentence was added: "A few of us are determined to interest the majority if we can. The subject of organizing is to be brought before the ladies again with all the telling reading matter we can find."

A generous package of leaflets was forwarded to them, among which were found, "*Systematic Giving*," "*Comparative Claims of Foreign and Home Missions*," "*Mrs. Purdy's Parquisites*" and "*A Peculiar People*," which were read aloud to the ladies, with what results another quotation from the letters will make manifest:

"A vote was taken and we were unanimous in favor of organizing as an Auxiliary to the Foreign Society of Philadelphia. Many thanks for the reading matter; it contained so much information concerning *those Boards.* I am beginning to have settled ideas. At our meeting yesterday one of our ladies said: 'Well, there! I begin to know that missions and missionaries mean something. I used to think, and only a year ago, that there was nothing in the words but the letters which formed them.' Another said: 'I have learned more about mission work within the last few months than I ever knew in my life before.'"

What clearer proof of the value* of missionary literature could be desired to create an intelligent interest in missions, whether home or foreign? *M. G. Aikman.*

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*And yet they tell it as a fact in New York that the *Secretary of a Society*, one who corresponds with two or three missionaries, upon being asked whether she takes *Woman's Work*, reflecting a moment, answered, "Oh, yes; it's that blue book!"

INTERPRETING.

FOR THE OLDER MISSION BANDS.*

WHAT is the difference between a *zenana* † and a *banana?*

What is the difference between an *ayah* and a *purdah* woman?

How are *punkahs* used and who use them?

What do they call that vehicle in Japan which is drawn by men?

What is the meaning of *bai* (*bī*) on a Hindu woman's name, as *Ramabai?*

What does *San* mean after a Japanese proper name?

In what country do they have *rebozos*, and what do they do with them?

What do the Chinese do with a *kang* (*kahng*)?

What is a *pundit?* Is it "a sort of fan," as one girl said?

What is the name in the Turkish Empire which corresponds to the zenana of India?

What do they call their intoxicating liquor in Mexico? What in Japan? What do the North American Indians call it?

Where do they call a little boat a *sampan?*

What languages are *fazenda* and *hacienda*, and what do they mean?

Where do they say *Mem Sahib?*

Is a *mèla* (*mā-lah*) anything to do with the postoffice?

Where do they eat *frijoles* and *tortillas?*

Which would you rather use, *henna* or *betel-nut?*

Is a *dandy* in America and India understood to be the same thing?

When would a *bandy* be handy?

Who lives in a *tepee* (*tep-ee*)? Who, in a *kraal* (*krawl*)? Who, in a *pueblo?*

Who wears a *panòong?* Who a *sombrèro?* Who a *sarèe?* Who a *chùddar?*

What are queens called in India?

Is a *begum* a man or a woman?

Where do they call the peasant class *peons?*

Are *bhajans* and *rajahs* anything alike?

Are *Sikhs* unhealthy people?

What do they call Mr. and Mrs. down in Brazil?

What is the plural of *Mussulman?*

What is the religious faith of a *munshi?* Of a *moulvie?* Of an *imam?*

In what country do women live in the *anderoon* of the house?

In what countries do people sit in the *patio* and walk in the *paseo* and *plaza?*

In what land do they call a conference on business or politics a *palaver?* In what a *durbar?*

In what language is *Allah* the name for God?

Is the *muezzin* a prayer?

Is the *firmàn* an officer?

Who have *totem-poles* and what for?

What are *fakirs* (*fah-keers*) good for?

What is the difference between the *lamas* of Thibet and the *llamas* of South America?

Do you eat a *charpai?*

When do they call the *Hakeem?*

Who earns the title *Hadji?*

What is the difference between a *mosque* and a *minaret?*

What is the difference between a *dervish* and a *fetish?*

Who profusely *kowtow?*

What people call their country *Iran?*

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*It is suggested that copies of this magazine be distributed in Band meeting among the boys and girls of the puzzle-loving age and they be called to read and answer one question of this exercise in turn, and see how many terms can be explained without study, the remainder to be looked up for next meeting and perhaps proved by quotations from missionary papers and letters. With younger children, two or three terms might be put on the blackboard at a meeting.

†A titled lady only last year asked the mother of an English missionary how her daughter was getting on in Zenana Land.

MONEY.

In what country does the value of

One-fourth of a cent	= a *pie?*
Three-fourths of a cent	= a *shahee* or (*shai*)?
One cent	= twelve *cash?*
One cent	= a *sen?*
One cent	= an *ăttt?*
One cent	= ten *päräs?*
One cent	= a *pīce?*
About three cents	= an *anna?*
About 4 cents	= a *piastre?*
About 40 cents	= a *rupee?*
About 50 cents	= one *milrei?*
About 75 cents	= one *yen?*
About $1.50	= a *toman?*

Where are *cowries* (shells) used for money?

LETTER FROM THE POET WHITTIER.

[Our readers will like to share the following letter sent to the author of verses which appeared in our issue for June, 1890.—EDITOR.]

GREEN ACRE,
ELIOT, ME.,
7th Mo., 27, 1890.

MY DEAR FRIEND,
MARY PINNEO DENNIS:

Thanks for thy kind letter enclosing a copy of "The Master's Well." I am very glad that verses of mine should have suggested thoughts so beautiful and helpful. Trusting that through daily refreshings of the "living water" thy work in Syria will be richly blessed,

I am, very sincerely, thy friend,

JOHN G. WHITTIER.

SUGGESTION CORNER.

ONE of the wise workers made a proposition to the editor the other day: "Let the printer," she said, "strike off all the cuts of each number of *W. W. W.*, as it comes out, on a sheet by themselves and let us leaders of missionary meetings order them for use as we want them."

The editor was mentally taking a tour among the churches of Brazil and she asked rather sleepily, "What could you do with them?" "Paste them on a great cardboard," said the woman of action, "and hang them up in the Band meetings —in the auxiliary meetings, too. The older ones need them as much as the younger. You have no idea how much good they can do, how much comes in through the eye. It is a shame for them to go to waste."

It had evidently been all thought through, but the editor was full of objections. "Why don't you cut out the illustrations from the magazines?"

"Impossible! I can't spare my magazine. I need it on file. Just been going back through all the years, getting things in connection for Persia meeting."

What do other workers say? Is there a call for these illustrations printed separately, as suggested? If the demand is sufficient we will see what can be done. Obviously, it couldn't be undertaken for a dozen orders. Meanwhile, it may be remembered that an extra copy of the magazine costs five cents.

"YOU must feel," says Mr. Beach, of Peking, "you must feel that you are doing one of the most important things when you come together to pray for your missionaries."

"IT seems to me," writes one, "this present question of means to send out the laborers and carry on the work God has opened before us comes as plainly a test to the Church's fidelity and love as if Christ were speaking as of old, 'Simon Peter, lovest thou me? Feed my sheep.'"

MRS. DUNLAP, of Siam, is anxious to have it understood that it was Bangkok women under Mrs. Wachter's care who

pieced the remarkable bed quilt mentioned in the August magazine.

A MISSIONARY on furlough warned societies interested in her not to relax efforts because, for the time being, some departments were not running at full speed. Her words apply to all similar cases: "What I have to say, then, is—pray on, work on, give on. You must not give up your interest; you will hardly have ceased from giving before you will have word, 'Again in full operation and money needed for increased expenses.'"

A DEAR mother in Israel, now in her eighty-first year, sends from Michigan the ever opportune reminder:

"The three thousand souls converted on the day of Pentecost by the preaching of Peter were not converted by the preaching alone, but through prayer and the descent of the Holy Ghost to seal the instruction given. We must not only work, but pray."

BOOK NOTICES.

American Heroes on Mission Fields. Edited by REV. H. C. HAYDN, D.D. (American Tract Society, 150 Nassau Street, New York.)

This is a collection of brief biographies, from different pens, of thirteen American missionaries who, with one exception, belonged either to the last or the now passing generation. Our own eyes may have seen some of them and in every section of our country some or other of their names are held in reverent recollection. The following is the list of them:

Mrs. Clara Gray Schauffler.
Henry Sergeant West, M.D.
Rev. David Tappan Stoddard.
Asahel Grant, M.D.
Rev. William Goodell, D.D.
Rev. Titus Coan.
Rev. H. G. O. Dwight, D.D.
S. Wells Williams, LL.D.
Rev. Elijah Bridgman, D.D.
Miss Julia A. Rappleye.
Rev. Adoniram Judson.
Rev. William G. Schauffler, D.D.
Rev. John Eliot.

While each presents a separate missionary type and its own interesting features, our readers will find specially *apropos*, just now, the story of Dr. Grant, who pioneered the way for Dr. Cochran at Oroomiah, and McDowell and Wishard (and Layah) in Mosul and the Koordish Mountains. and these twenty-eight pages about him will be sure to send some readers to find the full "Life of Dr. Grant" in the library.

Children of the Kalahari: A Story of Africa. By ANNIE MARIA BARNES. (Presbyterian Board of Publication, Philadelphia.) Price, $1.15.

The scene of this story is South Africa and the writer shows a knowledge at first hand of life in that country. Barring the stiff dialogue, the flight of the martyred missionary's children with their guard of a Zulu, a Kaffir and a Hottentot across the Kalahari desert is written very naturally and the occasional references to Livingstone wear the local coloring of fact.

Persia: Eastern Mission. A Narrative of the Founding and Fortunes of the Eastern Persia Mission. By the REV. JAMES BASSETT, author of "Persia: Land of the Imams." (Presbyterian Board of Publication, Philadelphia.) Price, $1.25.

This book, written by one who was on the spot and himself a part of all the beginnings of the Teheran and Hamadan stations, is, of course, an authority and needs only to be named to our readers.

The Missionary Mosaic. A Collection of Exercises for Missionary Societies and Children's Bands. (Literature Committee of Woman's Missionary Society of the Lutheran Church, 2319 Maryland Avenue, Baltimore.) Price, 25 cents.

We heartily recommend this collection. It includes dialogue, poetry and scriptural recitation, compiled from a variety of sources.

Monthly Missionary Teas. Paper cover. Ten copies for $1. (Address Mrs. A. B. Huston, Gholson Avenue, Avondale, Cincinnati, O.)

This is a set of programmes for monthly auxiliary meetings. The society which publishes it increased their attendance from a dozen to sixty-eight in three months' time by the use of these well-considered and varied programmes. The money derived from sales will be used in work of the Avondale Society.

SINCE LAST MONTH.

DEPARTURES.

September 20.—From New York, Rev. Turner Brashear and Dr. W. S. Vanneman and their wives, for Tabriz, Persia.

September 23.—From San Francisco, Rev. A. Willard Cooper, returning to Siam; his sister, Miss Larissa J. Cooper; Dr. W. R. Lee and wife; Rev. F. L. Snyder and wife, and Miss Ella S. Parker, all new recruits for the Siam Mission.

For China: Mrs. John Butler, returning to Ningpo, leaving her only child in America.
Rev. A. M. Cunningham and wife; Rev. W. H. Lingle and wife; Rev. J. C. Melrose and wife; Miss Mary E. Cogdal; Miss Annie R. Morton; Dr. Effie Deane Worley; Rev. Joseph Bailie and Rev. W. Drummond, all new recruits.

September 30.—From New York, Miss Esther Patton, returning to Panhala, South India.
Rev. W. H. Hannum and wife; Rev. J. M. Irwin and his sister, Miss Rachel Irwin, all for the South India Mission.

For North India: Rev. Arthur H. Ewing and wife; Rev. Hervey D. Griswold and wife; Miss Jennie L. Colman and Miss Margaret Morrow.

October 9.—From San Francisco, Rev. S. C. Peoples, M.D., Mrs. Peoples and baby, returning to Lakawn, Laos.
Dr. W. R. Faries, returning to Wei Hien, North China, with his bride.

October 10.—From New York, Rev. Jesse C. Wilson and wife for Valparaiso, Chili.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

AFTER two months' recess, the first prayer-meeting of the season was held on the 16th of September. It was pleasant to come together again and especially to welcome Miss Eddy, of Syria, well and strong and thankful for all the Father's wonderful leadings, and Mrs. Howell, of Brazil, now resting with her family at Allentown, Pa. The latch string is always out at these meetings on the first and third Tuesdays of each month and we wish that all suburban shoppers and strangers tarrying in the city, as well as our Philadelphia friends, would plan lunching and shopping and calling with reference to that noontide hour.

THE *Circular Letter* sent out every fall to our Presbyterial Societies, Auxiliaries and Bands goes forth this year as a message from our President. Remembering the promise of loyal support and co-operation given by the delegates assembled in the Church of the Covenant at Washington last spring, we look for a hearty response to this rallying call. But, with a claim above that of any human leader, we believe that the work of the coming months appeals to every woman and child to whom the message will come, "Whatsoever *He* saith unto you, do it."

NO general building fund leaflet has been prepared this year, but special work in this line has been offered to some of the societies. Those who have received no such appeal are asked to send for the leaflet, *Send Forth Laborers* (free), which will tell them just where their help is most needed. There never was more urgent call for effort to increase our contributions. Let every pledge be redeemed promptly and a thank offering or extra subscription be secured wherever it is possible. If we are to receive the commendation, "She hath done what she could," perhaps some of us must try to do "what we thought we could not."

THE four pages of the August number of *Children's Work for Children, A Call from Laos Land,* have been printed separately for free distribution. Here is a chance for extra work for the children and a chance for mothers and Band leaders to teach the little ones some very important lessons in missionary work. Older heads must help in the planning and older hearts must guide the stream of sympathy that flows so readily at each new call, if this $5,000 is to be made up from the children's gifts without the failure of a single promise for the support of other objects. But it can be done and the self-denial that it will cost will only make our children's lives richer.

WE are ready to receive orders for the Missionary Calendar for 1891. Send for it for a Christmas gift for the friend who loves the missionaries and for the one whose loving interest you want to win, and let it carry the greeting of your society to your own particular missionary. And let none of us try to do without it, as a constant reminder of the united prayer that is to seek a daily blessing for those to whom our sympathy and support are pledged. Price, including postage, thirty-five cents.

ONE of the officers of Lehigh Presbyterial Society has kindly sent us one hundred copies of a helpful paper read at their last annual meeting, *Our Mission Bands*, by Mrs. A. M. Welles, of Wilkes Barre, Pa. We shall be glad to furnish this leaflet to any who may desire it.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

THE first meeting in the month was largely a memorial day for both Mrs. Hoge and Mrs. Whitehead. Our President opened with passages from Revelation which she said she had so often heard Mrs. Hoge read with such power; this was followed by one and another with tender, loving reminiscences of each of these two. Indeed, at every meeting, as one friend after another who has been helped or upheld by the written or spoken words come in, they are given.

MR. WILLIAM SHEDD, who for a year or more was treasurer of the mission at Oroomiah, called upon us one Friday, on his way back to Princeton. He gave us late word from his mother's letters of the schools and general work in and about Oroomiah.

REV. W. A. LINGLE, going to Canton, a McCormick Seminary missionary who during his student days had visited "Room 48," brought his wife that she might see and know, as well as be known by, those who adopt her as their missionary daughter. These meetings and greetings are very sweet and precious.

IN mid-week we had a call from Dr. and Mrs. Lee, *en route* for Bangkok. Mrs. Lee's sister, Miss McKillican, is with our Dr. Marian Sinclair in Pekin and is known to many of our ladies.

WE gladly greeted Dr. and Mrs. Nevius, of China, who met here Miss Colman, her last Friday with us before leaving for Allahabad. It was a most pleasant meeting, Dr. Nevius being a cousin of her mother. Mrs. Nevius told us that about twenty years ago Mrs. Doremus said to her: "Do you know of any young lady who will go to India?" A short time after, Mrs. Nevius was sitting with Miss Wilson and said: "M—, how would you like to go to India?" The unexpected reply was: "I have been praying for the door to open." Now the niece of that Miss Wilson is going to help on the work in the same place where her aunt lived and died.

AT our last meeting in the month we had our youngest Laos missionary, tiny little Samuel Ray Peoples, who is on his way with his parents to their chosen home in Lakawn. Dr. Peoples told us that although they have had a happy year, yet this one at home had been the longest he ever remembers.

From New York.

WHILE we are upon the threshold of our winter's work, March and April, with their Annual Meeting and Treasurers' balances, seem far in the distance.

Yet we have not a day to lose in preparing for them. If we are to fulfill the promises we have made — if by larger contributions than ever before and more faithful work we are to strengthen the hands of our Foreign Board and win the Master's "well done," it must be because each one of us resolves upon a personal advance movement.

Beloved friends, who of us can tell that we shall ever have another year in which to make sacrifices for Him who has given His life for us? Let us not lose our opportunity — let us do with our might what we can and let us do it NOW.

M. H. B.

From Northern New York.

WE would again remind the Auxiliaries and Bands, at the request of the Treasurer, that they forward their money through the year and not wait until the books are to be closed, or all the sum for which they are pledged is raised. This applies to moneys for the contingent fund as well. This fund has constantly to be drawn upon and consequently needs to be replenished frequently.

If, at any time, an Auxiliary or Band desires to enlarge its work, or the work to which it has been contributing is no longer in need of support, and it prefers a special object rather than to send its money unappropriated, will it please remember that it write to its district secretary or the corresponding secretary for its presbytery and not to 53 Fifth Avenue?

MANY doubtless had planned to attend the semi-annual meeting; to all such we would suggest that the money they would have expended for car fare be put into the treasury as an extra contribution.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month, at 2 P.M. Strangers are cordially welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

CHEERING tidings comes of the very acceptable work Miss Geisinger is doing, meeting with various societies. One gentleman, after listening to her address, declared himself to be, "for the first time, a convert to foreign missions."

MOTHERS and sisters of the Southwest, please keep on stirring up the children to work for that Industrial School at Lakawn. Copies of the appeal for this work, first published in the August *Children's Work*, can be had at 1107 Olive Street.

CAN we not have some "Extra Cent a Day" circles in our auxiliaries? And in the children's Bands, think with what delight the quick little minds will devise and the eager fingers execute plans for earning that extra penny. "The power of the littles" in this case may become a mighty one.

COPIES of letters from Mrs. Chalfant, China; Mrs. Gifford, Korea, and Rev. S. L. Ward, Persia, will be sent to societies requesting their use.

OUR Treasurer is able to say that our Foreign Fund is increasing. Receipts for the current year up to October 1, are about $620 more than they were last year.

From San Francisco.

Board Meeting, first Monday of each month at 933 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

"OUR Dr. Worley," as the young people of San Francisco Presbytery love to call her, left us, September 23, for China. A few nights before, a large company of young people gathered to wish her God speed. Chinese girls from the Home had been invited and one of them, Chum Fah, was asked to say a few words. In her sweet, quiet way she said: "Dear Dr. Worley, we have known you for a good many years and you have been very kind to our Chinese people. And now the time has come for you to go and do the work you have long wished to do. We are sorry to part with you, but I want to wish you God speed and I hope you will win many souls to Christ our Saviour. May God bless you and help you and cause His face to shine upon you and give you peace and strengthen you to do a great deal of work for Him." It is needless to say that Dr. Worley's voice trembled as she replied, telling us how sure she was of the encouragement and prayers of the Christian Chinese here. The evening before she left us, the Chinese gave her a reception which they had been planning for months. They came from all parts of the city and many and valuable were the gifts they brought to their favorite teacher. The next day many of them went down to the wharf and stood there, the tears streaming down their faces, as the vessel steamed away. As Dr. Worley looked upon them she knew that they would often remember her before the Father's throne. Dear fellow-workers, can she depend upon us to do the same?

THE young ladies of the Mary Lyon Society, of Santa Rosa, have opened their mite boxes which were given them just before vacation. An interesting hour was spent in listening to the manner in which the money was earned. One had trimmed lamps, another had picked currants, another had taken photographs, while all

had been able to earn something for the Master's work.

VERY encouraging reports have been received of the last meeting of Benicia Presbyterial Society. This was good news for Miss M. E. Chase, the faithful Secretary, who had been detained East by a sad railway accident. Although she could not be with the workers, all felt that her prayers were with them and that much of the success of the meeting was due to her untiring interest.

SELDOM have those who keep watch by our Golden Gate to welcome the incoming and cheer the outgoing missionaries witnessed a more impressive and inspiring sight than on Monday afternoon, September 22.

A reception was given by the Occidental Board at its headquarters to nineteen missionaries who were to sail on the steamer Rio Janeiro, on Tuesday (see page 308).

There were many visitors present—Dr. Loomis, Mr. Kerr and other workers of the Chinese Mission in our city; officers of the Occidental Board and pastors of many of the city and suburban churches.

The Sublette Band of the First Church, Oakland, with their enthusiastic leader, brought sweet flowers. Would that all our societies could have looked into the faces of these consecrated men and women. Their going forth seemed like the seed-sowing of what under God may be a great harvest. There is so much *time*, if God spare their lives and health, for outcome of character, culture and influence—for impression upon their age. There may be those among them who shall impress the heathen world as Duff or Livingstone or Bushnell,—educators, translators, men and women who will be able to seize and use the opportunities which rapid changes of the coming years may throw at their feet.

It was good to look into their faces. The living missionary has linked us with the heathen world. One was glad that he was going to the Island of Hainan, where there are 2,000,000 of people—God has said so much in His Book of the "isles which *wait* for His law." Another was going because there are 800,000,000 of heathen to be converted and he must do his part. Another was going because he was under orders and his Captain's command was, "Go ye." But the one who came nearest *our* hearts was Dr. Effie Worley, medical missionary for the Occidental Board.

Thirty-nine Chinese girls from the Home sang and earnest words were spoken by our President, Mrs. P. D. Browne, and members of the Board.

As we all joined in the closing hymn—that sweet parting prayer set to music—"God be with you 'till we meet again!"—did the question start in many of our hearts: "Why *these* and not *I*?" Who stands sponsor for these missionaries?

Mrs J. B. Stewart.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Grand Crossing, Brookline Ch.

KENTUCKY.
Greenup, Golden Rule Bd.

MINNESOTA.
Lake View, Lakeside Ch., Irvin Soc.

MONTANA,
Deer Lodge, Bd.

NEW JERSEY.
Newark, 2d Ch.

NEW YORK.
Dryden.
Meridan, Zealous Workers.

OHIO.
Canfield, Young People's.
Dennison, Willing Hands.
Milan, Willing Workers.

PENNSYLVANIA.
Chillisquaque.
Little Redstone.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from September 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Beulah, 26.50, Bd., 70; Derry, 22.93, B. Milliken Bd., 5.17; Ebensburg, 25; Greensburg, 25; Murrysville, 20, Boys and Girls' Bd., 10; Parnassus, 40; Plum Creek, 25; Poke Run, 6.25, Silver Links, 7.50; Pine Run, Orr Bd., 5, 288.35

CHESTER.—Berwyn, Boys' Bd., 6.50, Mustard Seeds, 2.50, Willing Workers, 3.50; Coatesville, 25; Downingtown, 14.25; Lincoln, Willing Helpers, 37: Oxford, 100; Wayne, 25, In His Name Bd., 2.66; West Chester, Y. P. B., 50, 266.41

CLEVELAND.—Cleveland, 1st, 25, Calvary Br., 25.25, S. S., 50; 2d, 40, 140.25

DAYTON.—Hamilton, S.S., 34.95; Springfield, 2d, 27, S. S., 25; Troy, 25, 111.95

LEHIGH.—Allentown, 12; Audenreid, 9.73; Bethlehem, 35; Catasauqua, Bridge St., Bd., 10; Easton, 1st, 35, Y. L. C., 13.75; Easton, Brainerd, 32.15; E. Stroudsburg, 6.35; Hazleton, 28.06, S.S., 50; Mauch Chunk, 20; Pottsville, 2d, 10; Shawnee, 28, Sunrise Bd., 5.50; Stroudsburg, 20.31, Ministering Children, 5, 320.85

MONMOUTH.—Cranbury, N. J., a friend, 1.00

MORRIS AND ORANGE.—Orange, 1st, 125.00

NORTHUMBERLAND.—Bald Eagle and Nittany, 20; Chillisquaque, 41.21; Warrior's Run and Watsontown, 4; Williamsport, 1st, 100; Williamsport, 2d, 69; Williamsport, 3d, S. S. Bd, 5.40, special, 20, 259.61

SHENANGO.—Clarksville, 24; Hermon, 9.50; Leesburg, Y. L. C., 15.25; New Brighton, 7.50; New Castle, 1st, Credo Workers, 30; Westfield, 35; West Middlesex, 20, 141.25

WESTMINSTER.—Mt. Nebo, 3.50

MISCELLANEOUS.—Cumberland, Md., Mrs. Raffensperger, 5; Manayunk, Pa., Sam'l H. Brown, 200; Wyandot, Ohio, Mrs. E. C. Junkin, 2, Mrs. Mary Welsh, 26 cts.; Philadelphia, Mrs. Stephen B. Linnard, 100, E. M. S., 2, cash, 2, 311.26

Total for September, 1890,	$1,969.43
Total since May 1, 1890,	$14,533.47

Boxes sent by the American Chapter, Oxford, Pa., to Miss S. L. McBeth, Mt. Idaho, and to Rev. M. F. Trippe, Salamanca, N. Y., for Indian helper. Value, $25 each.

MRS. JULIA M. FISHBURN, *Treas.*,
October 1, 1890. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to September 20, 1890.

ALTON.—Alton, 3, S. S., 40; Carlinville, 10; Carlyle, 3.50; Reno, 12.50; Sparta, 16.66 (less pres. ex., 2.51), 83.15

BLACK HILLS.—Rapid City, Working Bd., 5.00

BLOOMINGTON.—Bement, 8; Champaign, 38; Debt, 1; Clinton, 15; Clarence, 26; Colfax, S. S., 3; Heyworth, 25; Minonk, Mrs. Ferrin, 1.80; Onarga, 25; Selma, 16.56; Tolono, Gleaners, 3; Wenona, 20, 182.36

BOULDER.—Greely, 25; Fort Morgan, Little Gleaners, 3; Laramie, 11, 39.00

CEDAR RAPIDS.—Anamosa, 8.65; Blairstown, 7.80, Y. L.

B., 1.87; Cedar Rapids, 1st, King's Children, 7; Clarence, 7.50, Willing Workers, 5; Clinton, 53.50; Lyons, 2; Marion, 15; Mechanicsville, 25; Mt. Vernon, 50; Linn Grove, 24.25, Golden Links, 6; Onslow, 43 cts., Mrs. Alex. Scott, th. off., 5, Gleaners for the Master, 2.45; Scotch Grove, 5, S. S., 5; Springville, 2.75; Vinton, 50, S. S., 16.43; Wyoming, 13.20, 313.83

Central Dakota.—Blunt, Golden Rule Bd., 6.25; Brookings, 5; Huron, 12.20; Madison, Busy Bees, 2.50, 25.95

Chicago.—Chicago, 1st, 59; 3d, 200; 4th, 6, Lower Lights, 5.25; 6th, 23; 8th, 23.55; Fullerton Ave. Ch., 15; Jefferson Park Ch., 15; Englewood, 60th St. Ch., 12; Evanston, Y. L. S., 50, Golden Chain Bd., 85; Lake Forest, 100, Y. P. S., 11.09, Steady Streams, 83.18; Normal Park, 10; Riverside, Girls' Guild, 11.50; Waukegan, 80; Mrs. Linsley, 1, 790.57

Chippewa.—Eau Claire, 20 (less exch., 15 cts.); West Superior, Earnest Workers, 20, 39.85

Detroit.—Detroit, 2d Ave. Ch., 30; Trumbull Ave. Ch., W. C. W. S., 20; Pontiac, 21.80, 71.80

Dubuque.—Dubuque, 2d, 31; Hopkinton, 6.48; Independence, 1st, 40.86; Pine Creek Ch., 25; West Union, Willing Workers, 1.26, 104.60

Duluth.—Duluth, 1st, 20.88

Fargo.—Lisbon, S. S., 6.75; Tower City, 6, 12.75

Ft. Dodge.—Sioux City, Mr. W. I. Hepburn, 5.00

Freeport.—Freeport, 2d, 25; Argyle, Willow Creek Ch., 25, 50.00

Grand Rapids.—Grand Rapids, Westminster Ch., 9; 1st, 10; Ionia, 3, 22.00

Hastings.—Ayr, Mrs. R. C. Fleming, 1.00

Indianapolis.—Greenwood, 15.00

Iowa.—Burlington, 15.03; Keokuk, 28; Middletown, Bd., 5; Washington Tp., 12.50, 60.53

Iowa City.—Davenport, 1st, 12.50, S. S. and Pansy Bd., 50; Iowa City, 12.50; Scott Ch., 4.50; Keota, 5; Marengo, 7.50; Muscatine, 30; Washington, 25.42; West Liberty, 6.75; pres. off., 9.10, 163.27

Lake Superior.—Pres. off., 60; Marquette, 50; Negaunee, 10; Sault St. Marie, 12, 132.00

Mankato.—Delhi, 12; Lu Verne, 10; Mankato, Mrs. A. M. Willard, 27.50; Morgan, 16; Pilot Grove, 9; Worthington, 14.88, 89.38

Milwaukee.—Beaver Dam, 1st, 2.18; Milwaukee, Calvary Ch., 18; Immanuel Ch., 50; Ottawa, 1.55; Somers, 1.75, 73.48

Petoskey.—Cadillac, 15; Harbor Springs, 6.43; Mackinaw City, 7.12; Petoskey, 5; Traverse City, Forest Workers, 4.96, 38.51

Pueblo.—Cañon City, 1st, Y. P. S. C. E., 30.00

Rock River.—Aledo, 25; Ashton, Y. P. S. C. E., 10.50; Centre Ch., Mrs. B., 10; Dixon, 10; Garden Plain, 6.67, Bd, 1.09; Kewanee, 8; Milan, 11.35; Millersburg, 4.47; Morrison, 10, Y, L. S., 6.25, Little Helpers, 2; Newton Ch., 2.50, Earnest Workers, 5; Norwood Ch., 20 02, Silver Stars, 2.03; Peniel, 5; Rock Island, Broadway Ch., 16.55, Ruth's Bd., 10.72, 167.15

Saginaw.—Bay City, 12.95, Wight Bd., 7.13; West Bay City, Westminster Ch., 4.25, 24.33

St. Paul.—Hastings, 5, S.S., 3.05; Minneapolis, Andrew Ch., 12; 5th, 2.40; Highland Park Ch., King's Messengers, 7; St. Paul, 1st, 13.05; Central Ch., Y. L. S., 100; Dayton Ave. Ch., 43, S. S., 45; House of Hope Ch., 115, Boys' Bd., 3.66, 349.16

Schuyler.—Monmouth, 16.50, Mrs. M. A. Brokaw, 10, Mrs. J. C. Nesbit, 2, 28.50

Southern Dakota.—Bridgewater, 5.00

Vincennes.—Brazil, 20.53; Evansville, Walnut St. Ch., The Messengers, 16; Petersburg, 17, S. S. B., 5; Upper Indiana Ch., 2.20, 60.73

Whitewater.—College Corner, 8.50; Greensburg, 68.30; Harmony Ch., 2.50; Knightstown, 5; Lawrenceburg, 6; Liberty, 3.75; Richmond, 41.07; Rushville, 25.32; Shelbyville, 12.25, S. S., 7.06; pres. off., 25, 204.75

Miscellaneous.—A widow in Colorado, 5; bequest of Mrs. Jane Paul, of Colorado Springs, 1,803.23 1,808.23

Total for month,	$5,017.76
Previously acknowledged,	23,657.83
Total from April 20, 1890,	$28,675.64

Mrs. C. B. Farwell, *Treas.*,
Chicago, September 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1890.

Brooklyn.—Brooklyn, Duryea, 7; Franklin Ave., 2.77; Trinity, 16.85; Stapleton, S. I., 1st, 14.58, 41.20

Cayuga.—Weedsport, 15, Memorial Bd., 40, 55.00

Ebenezer, Ky.—Ashland, 1st, 30; Covington, 1st, Y. L. S., 28; Lexington, 2d, 50, 108.00

Genesee.—Batavia, 1st, S. S., 50.00

Long Island.—Amagansett, 5.51; Bridgehampton, 23.88, D. M. Miller Memorial Bd., 31; Cutchogue, S. S. Miss. Bd., 5; Manor, 2.50; Middle Island, 13.01; Southampton, 52; Southold, Y. P. S., 19; West Hampton, 13.36, 165.26

Lyons.—Ontario, 5; Palmyra, 12, Earnest Helpers, 10, 27.00

New York.—Mt. Washington Valley, 25; University Place, Boys' Miss. Soc., 90, 115.00

North River.—Amenia, 11.50, Wassaic Miss. Cir., 5; Highland Falls, 3.20; Newburgh, Calvary, Golden Rule Bd., 15.30; Rondout, 40, 75.00

Rochester.—Groveland, 22.55; Lima, 12.50; Rochester, Brick, 100; 1st, 50; St. Peter's, 10; Webster, 12.50, 207.55

St. Lawrence.—Ogdensburg, 80.00

Utica.—New Hartford, Wide Awake, Bd., 25; Rome, 10, S. S., Miss. Soc., 50; Utica, Bethany, 169; 1st, Miss Kelly, 25; Memorial, 30, S. S. dime off., 2.52; Vernon Centre, Y. L. S., 5.70; Whitesboro, 18.67, 335 89

Westchester.—Bedford, Owen Bd., 20; Mahopac Falls, 3.50; Peekskill, 1st, 125; Rye, pr. off., 106; Yonkers, Westminster, 25, 279.50

Hamadan, Persia.—Woman's Soc., 12.16; Faith Hubbard School, boarders, 4.20, Miss. Bd., 12.16, boys' prayer-meeting, 3.50, S. S., primary cl., 1.70, 33.72

Miscellaneous.—Advertisements in Ann. Rep., 110.25

Total for September,	$1,683.37
Total from April 1,	$16,282.69

Mrs. C. P. Hartt, *Treas.*,
53 Fifth Ave., New York City.

Mrs. J. A. Welch, *Asst. Treas.*,
44 West Twenty-fifth St., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for September, 1890.

Highland.—Troy, 1.50, Y. P. S. C. E., 3.50, 5.00

Kansas City.—Butler, 22.65; Holden, 4.15; Independence, 61; Kansas City, 2d Ch., 100; 1st Ch., S. S., 21.15; Montrose, Moffet Bd., 3; Sedalia, Broadway Ch., 8.73, 220.68

Larned.—Burrton, 9.90, Bd., 3.10; McPherson, 5.16, S.S., 1.62, Pansy Bd., 9.49; Sterling, 12, 41.27

Ozark.—Ash Grove, 15; Grace, 3.50; Greenfield, Daisy Chain Bd., 25; Mt. Vernon, 3.15; Ozark, Prairie Ch., 3.10; Springfield, Calvary Ch., 37.50; 2d Ch., Hamilton Bd., 20; West Plains, 3.75; White Oak, 2.50, 113.50

Platte.—Avalon, 7; Carrollton, 6.70; Hamilton, 8.69; St. Joseph, Westminster Ch., 10.50, 32.89

St. Louis.—Carondelet, S. S., 5; St. Louis, 2d Ch., S. S., 200, 205.00

Total receipts for For. Fund during month,	$618.34
Previously acknowledged,	1,175.94
Total rec'pts for Foreign Fund since Apr. 1, 1890,	$1,794.28

Mrs. J. M. Miller, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from August 23, 1890.

Benicia.—San Rafael, 18.75, Y. P. Soc. Workers for Christ, 25; Santa Rosa, Mary Lyon Soc., 12, U. H. F. M. S., 25, 80.75

Los Angeles.— ——— 63.84

Sacramento.—Sacramento, Westminster, 10.00

San Francisco.—Alameda, Y. P. C. E. Soc., 25; Central, 15; East Oakland, Brooklyyn, Sailor Bd., 2.15; Oakland, 1st, 78; 2d, 10; San Francisco, 1st, 25; Howard St., Fidelia Soc., 9; Westminster, 16.10, Boys' Brigade, 25, Mattie Nash Soc., 6.25, 211.50

San José.—Los Gatos, 5; Santa Clara, 10, 15.00

Stockton.—Grayson, Cheerful Workers, 1.50; Traver, Children's Bd., 1, 2.50

Outside Gifts.—Milton, Pa., 15.00

Miscellaneous.—Collection at Pres. Meeting, 50; contribution box, 5.40; Judge Crowe (gift), 1; sale of oil painting by Kum Leen, 4, 60.40

Total, $458.99

Mrs. L. A. Kelley, *Treas.*,
933 Sacramento St., San Francisco, Cal.
September 22, 1890.

INFORMATION
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